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THE SPIRIT OF PROTEST

Reverend JOSEPH EMERSON HICKS

Pastor, First Baptist Church, Baltimore, Maryland

PROTEST is the pathway of progress. This is true in the realm of science, of philosophy, of religion, of morality, of politics, of education, and in the vast realm of social values and ideals whence the whole of our life, after all, gets its real dynamic. The science of criticism is the superlatively potent science; it endeavors to give us the better in place of the good and the best in the place of the better, although in only few instances has it found the *best*.

The progress of the race in ideals and morals is never by conformity, but by perpetual revolt. Our only hope is in the continued advent of free and fearless souls.

If no one dared trouble the existing order the world would become fossilized. One of the gospel Beatitudes is " Blessed are the peacemakers." There is another beatitude that is equally true—" Blessed are the peace-breakers." The Great Master himself said that he came to send not peace, but a sword—meaning, as I interpret it, that it was his mission to disturb the old order by projecting new factors and ideals into it. Socrates said it was *his* mission to sting the state into a consciousness of *its* mission.

One of our most incisive modern writers says:

In the long run perhaps the destroyers will be found to have done quite as much for the progress of the race as the builders have done. We praise the constructive thinkers, and the men who do things, and we curse roundly the destructive thinkers and the men who undo. Possibly we are right, but possibly not altogether right. In our own bodies we have complicated machinery, vital organs whose whole business is to destroy, to eliminate, to remove waste. If these organs stop we die. It is the same way in society. The whole tribe of so-called infidels—Strauss, Renan, Voltaire, Ingersoll, and their kind—have removed a lot of waste from religion, and have excreted a vast amount of poison from our faith, which left in, would have fevered and ruined us. So the anarchists, the pessimists, the doubters and opponents of all sorts may be called the kidneys of the social organism. All growth is not only a process of upbuilding, but also of tearing down. Thousands of houses must be wrecked and taken to the rubbish-heap before the city becomes beautiful. And in society, rank and pernicious customs, once good, it may be, are to be undone. And a growing love of goodness that advances with our apprehension of ourselves and the universe, demands a continual demolition of old shacks and huts of belief that have become unsanitary.

"Time makes ancient good uncouth,
New occasions teach new duties."

The reactionaries [this same writer declares] are more dangerous than the sinners. For sinners only encumber progress; reactionaries oppose it. Revolutions are due to conservatives. Humanity can carry along its rebels and weaklings, but it has to kill off its standpatters.

It's the standpatters in every line of human endeavor that make necessary the *protesters*. It is the *reactionaries* that create the demand for the *rebels*.

The protester is the man who raises his voice or uses his pen against the what *is* in favor of the what *ought* to be. He does not accept Pope's philosophy, that "whatever is, is right." He refuses to be satisfied even with the *good* if the *better* be a possibility. He makes a desperate effort to pull the world, or at least, that section of it in which he is specially interested, out of the clutches of hampering conservatism and tenacious tradi-

tion. He would break every fetter binding the living present and future to a dead past. He would pull down every outgrown and inadequate social, scientific, economic, and religious structure. He walks up and down the pathway of human progress removing every obstacle to the forward march of the human spirit. I am speaking now of the real protester—the iconoclast who knocks things down not simply to be knocking them, but who knocks to some purpose—who tears down not to see the thing fall, but to prepare for the building of a new and nobler structure. He pulls down the tenements of tradition in order to erect the temples of truth. He removes the barnacles from the social organism, so that its normal growth may be unimpeded. He seeks to get rid of the non-essentials so that the essentials may have full play. The world's protesters have been its mental, moral, and social *diagnosticians* locating the diseased organs in the body-politic. As the human body cannot be healthy as long as there is a diseased spot in it, so the great social body can never be in a good state of health while there are unhealthy conditions. The aim of all social reconstruction is to transform a sick world into a healthy world. And even a casual observer today realizes that the world, in all its parts, is in a very unhealthy condition. Some one has to diagnose the diseases of society. It is an unpleasant and unwelcome task, and the ones who are bold enough to do it get a bitter dose of criticism themselves. Let us be grateful that now and then some daring and dauntless spirit comes forward who sees the real conditions and is not afraid to tell the truth. Telling the truth hurts, and that's the reason the true reformer is unpopular. And the reformer is nearly always a protester. He has to see that things are bad enough to need changing before he can herald his crusade of reform. It is not a pleasant business to take the lid off the social cesspools that lie concealed in the city's most fashionable sections, and in some instances in the most fashionable homes. Let it be borne in mind that not all the social cesspools are in the slums. We are not to forget too that

not all the slums are down-town. There may be up-town slums. And probably the up-town ones are the more dangerous. One striking peculiarity of the slums is that they are nearly always invisible—especialy to the eye of the law. Therefore, it falls to the lot of the protester to reveal the ugly—to uncover the hidden hells that often exist amid the beautiful bowers of what seems to be, at a distance, an inviting paradise. And we don't like to look at ugliness. We wince and cry out, " Oh, don't show us that. It *is so horrible!*" And we begin to pelt the reformer with ugly epithets, just because he showed us ugly things in our community.

But isn't it cowardly not to see the horrible and the ugly if it exists in our midst? Can we ever expect to get rid of it if we never get close enough to it to see it? It requires more courage than the ordinary mortal possesses to storm the stronghold of established customs and demand their surrender. In the light of a growing vision, to clamor for the dethronement of cherished but outgrown ideals puts one in good way to lose his job—especially if politics has a controlling voice, for what we commonly know as politics is never progressive. It seldom wants a change. But when a reform in which we believe is condemned then it needs our assistance. It is when " truth is on the scaffold " that it demands our consecration. To run with the crowd behind an already victorious standard is a cheap and ineffectual service. To cry aloud and spare not is the courageous thing, and it takes a protester to do that.

" Art thou he that troubleth Israel? " was Ahab's insolent question to the prophet Elijah. But did not Israel need troubling by its Elijah? Did she not need the passionate protests of the prophets in the interests of justice and humanity? It was because Israel was troubled by her prophets that she lived as long as she did. When they begin to cry, " Peace, peace, don't disturb us "—that is the signal for reform. Art thou he that troubleth my community? Blessed art thou, if thou standest in the midst of our conceited complacency; for thy presence

is our salvation. The placid waters of our satisfaction need stirring lest they become stagnant. We need to be troubled by the invasion of new and bigger ideals. But first of all we should have a kind of negative vision—a vision of what we are not, for much that we are is what we ought not to be. It is good for our moral and social health to have in our midst occasionally an Ibsen or a Hauptmann or a Maeterlinck, a Sudermann or a Galsworthy or a Tolstoy, just long enough to make us sit up and take notice. A brief visit from Bernard Shaw proves exasperatingly refreshing and hurtfully helpful.

The iconoclasts are the great negative saviors of the world. They prepare the way for the positive saviors. They are the John the Baptists making ready for the coming Messiahs. They are the destructionists clearing the ground for the constructionists.

And may I say that it is my growing conviction that among the most potent Social Saviors of our modern world are our great modern dramatists. I think hardly any one would question this who really understands the social significance of the modern drama, negative and destructive though it may be in its influence. They have come as destroying angels, and modern society needs dynamiting. What we need individually and socially is a shock that will shake us from center to circumference—a shock that will make it impossible for us to ever be again just what we are now—an intellectual and moral earthquake that will change the whole contour of our individual and social being. We need, first of all, to be shocked out of our self-satisfied complacency. There is no peril half so dangerous as the peril of settling down—of getting into the ruts. Tradition ties us to a stake, and a stake is always static. Gail Hamilton says, " If there is one thing I cannot abide, it is settling down into anything. 'Settle' is just another word for growing set and crusty and routiney."

" Custom doth make cowards of us all." We sit down on

the worn-slick benches of custom and think it impolite to move. It takes an Ibsen to scatter the social bench-warmers, and if he doesn't scatter them he will make it terrifically uncomfortable for them.

I wonder sometimes if a mental and moral uncomfortableness is not the need of our time that should have the primary accent on it. Such uncomfortableness would, I think, be indicative of spiritual health rather than spiritual disease. Nearly everybody these days is complaining of feeling physically uncomfortable, but I seldom hear anybody talking of being spiritually uncomfortable. Growing pains in the region of the mind and conscience are rare indeed in these times, but to hear of complaint of such pains in such a locality would be a sure sign of improving social health. A good big dose of truth would certainly be calculated to produce such pains except in the case of painless souls—such souls are too sick to know they are sick. They have lost consciousness of those higher ideals that alone can produce soul-pain.

Self-satisfaction is sin, because it makes impossible self-development. Frank Crane has these wonderfully interesting words to say about *"Sin and Conservatism":*

> The one department of human activity in which there has been no progress is *Sin.* There are only ten commandments, and having broken them, there is nothing to do but break them again. In all other directions the race has improved; for we have railways instead of horses, typewriters instead of quills, steam radiators for open fires—not to mention washing-machines, telephones, matches, democracies, soda-water, rubber heels, and hat-pins; but men are getting drunk nowadays about as Noah did. The painted ladies of our day have hardly improved upon Thais, Lais & Company. The modern murderer goes about his work very much after the manner of Cain. The latest domestic scandals follow the lines of David, or the wife of Marcus Aurelius, and the liars and thieves of our day have advanced none beyond Ananias and Judas. Hell is objectionable principally because it is such a bore. People go there in droves, each because the other goes. When a man starts for heaven he has to break away and fight, and consequently amounts to something. The longer I live the

more I am amazed at the limited intelligence that can keep interested in wickedness, and the more I marvel at the sheer creative genius and resourcefulness needed in just being good.

What is he saying? Something like this, I think, that the way to heaven lies along the road of protest and progress—the way to hell down the incline of mental and moral inertia. The difference between going to hell and going to heaven is the difference between *giving* down and *going* up. We can go to hell on a toboggan slide, we must climb a ladder to get to heaven.

How is the spell of our self-complacency and satisfaction to be broken? What is to be the largest factor in the social waking-up and shaking-up, which must precede the social reconstruction? What is to be the pulpit of the dynamic modern protest, and who is to be the preacher?

It may not be quite the orthodox thing to say, but I think it to be true, and therefore, I say it. The pulpit from which the spirit of social protest is to voice itself is the stage, and the preachers are to be the great master dramatists. Dramatic art of the real kind is to be the most effective diagnosis for revealing the rottenness and disease at the heart of the social order, and the means of creating a healthier social atmosphere in which cleaner and more wholesome ideals can grow. The modern dramatist is, in the word of Strindberg, a "lay-preacher, popularizing the pressing questions of his time." There is a vast difference between the old and the new conceptions of art. The old conception was art for art's sake, the new ideal is art as the mirror of life.

The function of art according to the latter is to let people see themselves, and that is what we need, for we are not going to feel differently until we *see*. The modern dramatist has come to show us ourselves as we *are*. We reveal our best to other people. But it is quite possible to show the best when the worst predominates in us. The prettiest things in the store are put in the show-case. There may be a vast difference between the show-case and the basement of life. The modern drama

opens up the basement, and the house can never be healthy as long as the basement is foul.

We have the preachers, but how are we going to get the pulpit? A first-class theater with first-class talent is necessary to present effectively and wholesomely the message of the great masters in the art of human revelation. The cheap and depraved tastes of the masses in our smaller cities and towns, and even in our larger cities, make it impossible to secure adequate financial resources to maintain a first-class theater and command a high grade of talent. And here it is better not to have anything than not to have the best. What is the solution? A theater consecrated to the high ideals of dramatic art as the medium of educating the people against sin and vice and in favor of goodness—sufficiently endowed as not to be wholly dependent upon its constituency for support. I surely wish that the Rockefeller Foundation or some Foundation might recognize this as one of the biggest opportunities today for real education—interpreting people to themselves, rather than interpreting books to people. We need no longer fear the stage, if we turn it into a great educational institution rather than a place of *cheap amusement.*

Every great constructive and creative period in the march of human development has been ushered in by the voice of protest. Protest has been the golden trumpet through which the new-born vision of earth's greatest prophets has voiced itself in notes of progress. That momentous upheaval in Europe in the fifteenth and sixteenth centuries whose vibrations are still felt—what was it? It was the mighty and glorious protest of the human mind known as the Renaissance on its intellectual side and the Reformation on its religious side.

A potent protest is beginning to lift its voice in the sphere of religion. This voice has been more or less vocal from the Old-Testament prophets down to the present. Certainly Christianity was a grand protest in the interest of spiritual religion. This same voice is speaking in new accents in our time. It is

the protest of a vital religion against a formal ecclesiastical system; a free religion of the spirit against organized official religion; the protest of a *biological* Christianity against a *theological* Christianity.

The era of modern science made its advent in response to the spirit of protest that voiced itself in Bacon, Galileo, Copernicus, Darwin, and Huxley. The new science of vital and continuous creation as given us by biology is a protest against the old mechanical conception of a static and finished creation. It has given us creation as a *process* instead of a *product.* And we need not be afraid of this new science, for intellectually and spiritually, as James Russell Lowell says, " The universe is fire-proof, and it is perfectly safe to strike a match in it."

This scientific protest, in the form of an interrogation-point, is entering all fields today and challenging the claims of tradition's inherited rights. It will not halt nor rest until it has planted the flag of truth in all the domains of the human spirit. How grateful we should be for our great scientists, our intellectual Joshuas who have the daring to venture forth and possess new Canaans of knowledge. And they are just starting on their truth-seeking expeditions; for we are standing only on the fringes of God's Promised Land of Truth, which stretches out beyond the radiant reaches of the imagination into the limitless expanse of eternity. These noble adventurers are defying the limitations of traditional authority, and with the conviction that unlimited investigation is God's challenge to the truth-seeking spirit, they are entering fields heretofore unknown.

The new method of Bible study which is opening the hitherto closed pages of the Old Book, and so illuminating those pages as to make them attractive to millions who before saw little in them, is the result of the voice of protest that uttered itself in the Higher Criticism, which was God's destroying angel to burn up the chaff that the wheat of his revelation might be garnered and saved. The Bible is in no danger from criticism. It defends itself by its own inherent authority and power. It

finds its verification in our experience. If this defense does not hold, then no hurried, last-hour rush by the frightened battalions of traditional orthodoxy can save this citadel of our faith.

A new protest against dogmatism, and in favor of the scientific spirit and attitude in the realm of religious values, appraisements, and interpretation is uttering itself today in voices that are prophetic and which cannot be ignored. Even into the sacred and sheltered places of placid faith, new visions are making their advent, and they are disturbing our costless contentment. And our churches should welcome this new invasion of the question-mark, for an interrogation-point is not half so dangerous in a man's thinking as a period. That denomination is doomed that would throttle its thinkers. The nervous and quivering hand of an anxious and trembling orthodoxy may lay hold of the earnest and reverent seeker after truth, and say, "Thus far shalt thou go, but no farther." But the infinite God of Truth says to his devout and ambitious pupil: "Come on, come on, it is I, be not afraid; my laboratory is yours, and mine is the universe of Truth." Intellectual cowards have no place in the march of religious truth. There is no conflict between real science and real religion. They are just different sections of the same great field of Infinite Reality. There are many gates of entrance to this field. The section of the field represented by science is entered through the gate of experiment; the section represented by religion is entered through the gate of experience. Both science and religion find the truth in their own way, and according to their own method, and their conclusions cannot clash. Science deals with proximate reality—religion, with ultimate reality. But it is all God's territory.

I believe, with all my soul, mind, and strength, in evolution as the most intellectually satisfying and faith-inspiring hypothesis of the explanation of things, but my faith is in that spiritual interpretation of evolution that recognizes a purposeful Intel-

ligence as present and potent in all its processes—an evolution that is simply the science of the divine method of creative activity. Religious faith, then, should feel perfectly at home in a scientific atmosphere; indeed, its largest and most confident outlook should be found in this atmosphere.

The American and French Revolutions were the as yet inarticulate ideals of the new democracy struggling for expression amid the stifling atmosphere of tyranny and suppression. These Revolutions were the precipitates of a mighty political protest.

All that was finest and noblest in American Idealism and sincere religion found expression in Ralph Waldo Emerson, and his was the voice of protest.

The greatest dramatic poem ever written was inspired by the spirit of protest—the book of Job, the drama of the Inner Life. It was a protest against the theological fallacy that suffering is always the result of sin. It was Job the heretic against the three shallow orthodox theologians, and heresy won, for God was on the side of the heretic.

The modern drama is nothing more than the spirit of protest expressing itself in literary form. The finest and most penetrating fiction of today is the new religious protest using the novel as its pulpit.

What is the explanation of Walt Whitman? The new democracy needed a poet to voice its ideals, and so it threw its mantle about him, and his great big human soul responded to the call, and the New Democracy consecrated him as her poet laureate. His unpoetic poetry is the protest against poetic fixity in favor of poetic flexibility. The orthodox poets made life the servant of poetic forms. Whitman made poetic forms the servant of life. He snatched poetry from the circles of the chosen few and made it the possession of the common people.

Just now there is an interesting protest going on. It is the protest of a new, vital, and unconventional morality against

the current, formal, conventional and non-moral morality. I wonder, sometimes, if the moral integrity of our nation is not being imperiled by excessive and meaningless legislation—legislation purely for political propaganda. It looks as if the more *law* we have, the more *lawless* we become. Moral freedom is the voluntary response of the soul to great ideals and not the compelled obedience to a set of legal enactments. Chesterton asks what on earth is the current morality, except in its literal sense—the morality that is always running away. As a result of this new protest we are soon to have, I think, moral ideals instead of moral codes and rules; a positive instead of a mere negative ideal; a spiritual instead of a legal morality.

And this leads me to say in conclusion, that all personal and individual growth is due to the protest of our higher ideals against our low and unworthy ones. Growing ideals must ceaselessly stir us and disturb our contentment. Standing water stagnates. Motionless life becomes death. You can't wear the same clothes forever. A change is necessary—not only a change of clothing, but a change of character. Change of style is desirable, not only in our dress, but in our thoughts, ideals, and habits. The tragedy is that we have a half-dozen new *suits* to one new *thought,* that we keep the outside of us up-to-date, while we permit the inside to wear tramps' clothes and live in the alleys. The soul needs new garments as well as the body. It is quite possible for a richly clad body to shelter a pauperized soul. When such is the case it is time for the soul to enter its protest. We are never satisfied so far as the outer life is concerned, but comparatively few of us are ever disturbed by the condition of our inner life. We speak of well-to-do people. But no one is really well-to-do whose mind and heart are poverty-stricken. We shall grow only when the inner poverty protests against the outer wealth. And let us remember that as life grows individually and socially, it will have to create new and larger forms for its expression. If our life is not broadening, our soul is shrinking. Surely our human pro-

test should be no less pronounced than that of the chambered nautilus as it battles at the walls of its own imprisoned life.

Then,

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven by a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea.

A SECOND CENTURY PASTOR

MORTON S. ENSLIN

At the end of the *Codex Sinaiticus,* the famous fourth century manuscript discovered by Tischendorf at the monastery of St. Catherine on Mt. Sinai, stands a curious document [1] known as the Shepherd, or popularly the Shepherd of Hermas. The mere fact that it was appended with Barnabas to the list of canonical scripture shows the esteem in which it was held at one time in the early church. Nor is other evidence wanting in the same direction. Irenæus introduces a quotation from it with the simple phrase, "Truly then, the scripture declared" (*εἶπεν ἡ γραφή*).[2] Origen cites it frequently and with marked approval.[3] In the course of his comments upon Rom. 16: 14 he remarks, "In my opinion, however, that Hermas was the author of the little book which is called *The Shepherd,* which scripture appears to me to be highly profitable, and in my opinion divinely inspired." [4] Yet his cautious statement, "and in my opinion divinely inspired," suggests that, as he was well aware, his view was not universally shared. With this should be compared his characterization of the *Shepherd,* as "a writing not acknowledged by all however to be divine." [5] As late as the fourth century Eusebius and Athanasius attest its value for catechumens, although both differentiate it sharply from canonical scripture. Eusebius clearly reflects Origen, remarking:

> But as the same apostle (*i. e.,* Paul) in the addresses at the close of the Epistle to the Romans has among others made mention also of Hermas, of whom they say we have the book called "Pastor," it should be observed,

[1] Unfortunately only Vis. 1, 1, 1–Mand. 4, 3, 6 (roughly one-quarter of the whole work) is now extant in this codex.

[2] *Adv. Haer.* 4, 20, 2 (Mass).

[3] Cf. *de Prin.* 1, 3, 3; 3, 2, 4; 4, 2, 4 (1, 11).

[4] Puto tamen quod Hermas iste sit scriptor libelli illius qui *Pastor* appellatur, quae scriptura valde mihi utilis videtur, et ut puto divinitus inspirata.—*Comment. in Epist. ad Rom.* X, 31.

[5] *γραφῆς, οὐ παρὰ πᾶσι δὲ ὁμολογουμένης εἶναι θείαης. Comment. in Matt.* xiv, 21; cf. his statement (de Prin. 4, 2, 4 (1, 11), that it is a book despised by some.

that this too is disputed by some, on account of whom it is not placed among those of acknowledged authority (ἐν ὁμολογουμένοις). By others, however, it is judged most necessary, especially to those who need an elementary introduction. Hence we know that it has been already in public use in our churches, and I have also understood by tradition, that some of the most ancient writers have made use of it.[6]

In his famous festal letter of A. D. 367 Athanasius gives for the first time a list exactly coinciding with our New Testament, and declares that these alone are canonical. They are the fountains of salvation; in them alone is proclaimed the doctrine of godliness. No man is to add to these nor to take aught away.

But for greater exactness I add this also, writing of necessity, that there are other books besides these not indeed included in the canon (οὐ κανονισόμενα μέν), but prescribed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness.[7]

It is to be observed that while several of the Old Testament Apocrypha, *viz.*, the Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, and Tobit are included, only "the so-called Teaching of the Apostles and the Shepherd"[8] of all the books which struggled for immortality, and which in earlier years had seemed to have a greater chance in certain cases than some which ultimately triumphed are mentioned. Perhaps the inclusion of these two was a concession to conservatism. But this was but a gesture, for while these might be read, it was inevitable that the superior dignity of those pronounced canonical should quite eclipse these, valuable though they were.

In the West, its fated obscurity came sooner. In the Muratorian fragment it is thus mentioned:

Hermas composed the *Shepherd* very recently in our own days in the city of Rome in which his brother, the Bishop Pius, occupied the chair of the church at Rome. It should therefore be read, but can never be read publicly (*se publicare . . . populo*) in the church, either among the prophets, seeing that their number is completed, nor among the apostles.

[6] *H. E.* iii, 3, 6. [7] *Ep. Heort.* 39, 6 (11). [8] *Ibid* 7 (11).

As has been pointed out, Irenæus quoted it with marked respect. In his pre-Montanist days Tertullian refers to the *Shepherd* as *scriptura* and cites it with respect, although having a decided objection to sitting down after prayer, he waxes sarcastic at the thought that some one might cite Hermas' action as a precedent.[9]

Later having left the orthodox fold, however, Tertullian with his Montanistic Puritanism apparently forgets that in his earlier writing, *de Pœnitentia,* he had gone quite beyond Hermas, and with his characteristically bitter and brutal lampooning of those with whom he disagrees writes:

> These pleas (i. e., for a second repentance) you will urge on me, most kind interpreter of God! But I would yield my ground to you if the scripture (*scriptura*) of the *Shepherd,* which is the only one which favors (*amat*) adulterers, had deserved to find a place in the Divine canon (*divino instrumento*); if it had not been judged by every council of churches (even of your own) among apocryphal and false writings; itself adulterous, and hence a patroness of its comrades; from which in other respects, too, you derive initiation; to which, perchance, that *Shepherd* will play the patron whom you depict upon your chalice as a prostitutor of the Christian sacrament, worthily thus the idol of drunkenness and the asylum of adultery which will follow hard upon the chalice from which you sip nothing but the "ewe" of your second repentance. I, however, drink deep of the Scriptures of that Shepherd which cannot be broken.[10]

Or in a subsequent chapter:

> And, of course, the Epistle of Barnabas is more generally received among the churches than that apocryphal *Shepherd* of adulterers.[11]

To what extent the now-heretical Tertullian was responsible for the speedy waning of this writing is not clear. That it did wane, however, is certain. A contemporary of Cyprian, a Roman, refers to it as *divina scriptura;* another speaks of it as a recognized book of teachings;[12] yet it is to be observed

[9] *de Orat.* 16.
[10] *de Pudic.* 10, 11-13.
[11] *Ibid.* 20, 2.
[12] Souter, *The Text and Canon of the New Testament,* p. 180.

that Jerome, while repeating the view of Origen as to the identity of the author of the book with the Hermas saluted in Rom. 16: 14, remarks that although this book which is indeed actually valuable " is read publicly even yet in some churches of Greece," and " that many of the older writers have used it, yet among Latins it is almost unknown." [13] Not alone the concluding observation, but his tone of condescension to the book, " which is indeed actually valuable," makes one wonder if it was not an interest in the recondite and the unusual that led Commodian, the pretentious Christian versifier of Gaul in the fifth century, even to mention it.[14]

What then is the nature of this book which so impressed Origen, so enraged Tertullian, seemed to be of so much value for the instruction of catechumens, and yet which in spite of its gallant struggle to be recognized as scripture ultimately failed and was forced into the limbo of the New Testament Apocrypha to remain quite unnoticed by the vast majority of Christians?

In form the *Shepherd* is an apocalypse. To Hermas come several revelations, each accompanied by an explanation, concerning which he is told:

" It is not because you are more worthy than all others that a revelation should be made to you, for there were others before you and better than you, to whom these visions ought to have been revealed. But in order that 'the name of God might be glorified' they have been, and shall be, revealed to you because of the double-minded (*διὰ τοὺς διψύχους*), who dispute in their heart whether these things are so or not. Tell them, that all these things are true, and that there is nothing beyond the truth, but that all things are strong and certain and well-founded." [15]

[13] *de Viris inlustr.* 10. Rufinus of Aquileia, who like his contemporary, Jerome, had spent much time in Palestine, speaks of having seen several books, of which the *Shepherd* is one, which " are not canonical but called by the ancients *ecclesiastici.*" His reference to them is of such a nature as to bear out Jerome's observation that they were almost unknown in the West (*Comm. in symb. apost.* 38, ca. 400 A. D.). The *Shepherd* is also listed along with *Actus Pauli* and *Revelatio Petri* in the famous canon preserved in the sixth century Codex Claromontanus. Harnack, however, inclines to believe the catalogue in its original Greek form is of Egyptian origin about 300 A. D. (*Chronologie,* II, pp. 84ff.)

[14] This date for Commodian is accepted by Souter (*op. cit.,* p. 180); for the more widely held view that makes him a contemporary of Cyprian, see Smith and Wace, *Dictionary of Christian Biography,* article " Commodianus."

[15] Vis. 3, 4, 3.

From this it is at once apparent that though in form an apocalypse, it is quite distinct from the regulation apocalypse, for its purpose is purely ethical and practical. The quaint and perhaps not wholly unjust observation of the English preacher, Adam Clarke, who said of the Revelation of John, " The more it was studied the less was it understood, as generally either finding a man cracked or leaving him so," does not apply to Hermas. At times the style is tedious and verbose, but the apocalyptic dress is merely assumed to give divine authority to his practical ethical message: the possibility of repentance for Christians who have sinned since baptism.

As will become clear in the later discussion, Hermas' interest was not academic nor theoretical, but eminently practical. The constant exhortation that accompanies his narrative establishes this fact beyond question. It is safe to say that the actual situation in the church produced this teaching. As is perfectly clear from Hermas' explicit statement to the Shepherd,[16] the orthodox teaching in the church was that after baptism there could be no repentance. This view is of course clearly expounded in Heb. 6: 4ff., and it is tempting to wonder if Hermas is not directly referring to this book in his statement,

> " I have heard, sir, from some teachers that there is no second repentance beyond the one given when we went down into the water and received remission of our former sins." [17]

But with this primitive teaching Hermas finds himself dissatisfied. Accordingly now he states that it has been revealed to him that sins committed up to this day may be pardoned, but that this offer does not hold good for the future. So on the authority of the angelic being who is entrusted with repentance, Hermas can now sound the practical ethical note: Live as is worthy of Christians. Do not despair because you have sinned. It was a serious dereliction, but if you amend your ways you may still live to God.

[16] Mand. 4, 3, 1.
[17] Ibid.

Since the book is in form an apocalypse, the author of course represents himself as living in the last days. Soon the end will come; the tower will be completed. Then it will be too late. As a result of his clarion call he hopes there will be no occasion for any future remorse; if men will but hearken now, they need not despair. For him a new day has dawned with the coming of the angel of repentance. In these days a final chance is being given.

It is of no little interest to see this early Christian face to face with the problems of Christian life. Theoretically Christians should be sinless; actually they were sinning. Orthodoxy taught that, whatever be the forgiving character of God, it was sure that

> touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.[18]

This might be orthodox, but it did not work out. If that rule applied, the Christian flock would be decimated. And so Hermas with the same common sense that has characterized all preachers who are more concerned with men and women than they are with sacred shibboleths that do not stand the tests of life, proposed an amendment. With commendable reserve he did not propose it upon his own authority alone. He employed a far subtler method than that. He has the angel of repentance, from whose word there can be no appeal, make the pronouncement:

> " You have heard correctly, for that is so. For he who has received remission of sin ought never to sin again, but to live in purity. But since you ask accurately concerning all things, I will explain this also to you without giving an excuse to those who in the future shall believe or to those who have already believed on the Lord. For those who have already believed or shall believe in the future have no repentance of sins,

[18] Heb. 6: 4-6.

but have remission of their former sin. For those, then, who were called before these days did the Lord appoint repentance, for the Lord knows the heart, and knowing all things beforehand he knew the weakness of man and the subtlety of the devil, that he will do some evil to the servants of God, and will do them mischief. The Lord, therefore, being merciful, had mercy on his creation, and established this repentance, and to me was the control of this repentance given. But I tell you," said he, "after that great and holy calling, if a man be tempted by the devil and sin, he has one repentance, but if he sin and repent repeatedly it is unprofitable for such a man, for scarcely shall he live." I said to him, "I attained life when I heard these things thus accurately from you, for I know that if I do not again add to my sins I shall be saved." "You shall be saved," said he, "and all who do these things." [19]

The proposed solution was not free from defects. The end did not come as Hermas apparently expected, and so the problem was but deferred for a time; his gallant attempt, however, reveals the concern that was felt among early Christians at the paradox: Theoretically Christians are sinless; practically, alas, they are sinners. This problem appears to have engaged the best minds in the early church. For the author of First John it is very real. And he attempts a compromise. There are some sins from the consequences of which there is no escape; others, however, may be pardoned. So, the Christian seeing his brother involved in the latter kind, may pray to God and have his brother's life spared. Here we see apparently the rise of the view that later appeared in the distinction between venial and deadly sins. Hermas, too, as will be pointed out, felt that for blasphemers and apostates there could be no repentance; all others, however, if they heeded his call and accepted God's gracious kindness "might live to him." Thus he sought to awaken his brethren from their lethargy and indifference, and strove to undercut their objection, "It is no use; we have already incurred death by our sin, we may as well continue."

The writing as we now have it falls into three parts: five

[19] Mand. 4, 3, 2-7.

Visions in which the necessity and possibility of repentance is stressed, twelve Commandments or Mandates in which the type of life the Christian penitent must observe is revealed, and ten Parables or Similitudes, in the first five of which the teaching is much akin to the practical advice of the Mandates, while in the last five is revealed an insight into the way the message of repentance is being received in the church and what may be called for want of better description, " the working doctrine of repentance." But while this is the obvious analysis of the work, a closer study of it reveals that actually Vis. 1-4 in which the old woman (the Church) is the revealer, stand closely together as a unit, while Vis. 5 in which the Shepherd makes his appearance is simply introductory to the second section of the work, Mand. 1-Sim. 8; Sim. 9 and 10 in turn being successive additions to the whole. Accordingly it is not a rash guess to assume that the book, while perhaps all from the pen of the same compiler, was not composed in a piece.

A brief résumé of the book may be now in place. In a preparatory vision Rhoda, a Roman lady, appears in the heavens to Hermas, her former slave, and smiling gently chides him for improper thoughts about her. To Hermas in his grief and chagrin appears an old woman who tells Hermas that the real reason why God is angry with him is because of his over-indulgence to his family and their consequent sins. A year later she again appears to Hermas, and gives him a little book which strive though he will he cannot read. Fifteen days later she appears and interprets it to him. On her departure a youth appears and informs Hermas that the old woman is not, as he supposed, the Sibyl, but the Church. After this she appears again and promises him future revelations which he is to proclaim himself and of which he is to make two copies, one for Clement who shall send it to the cities abroad, and one for Grapte who shall exhort the widows and orphans.

In the third vision, which had followed a long fast, the old woman meets Hermas in the field at night and shows him

a tower being built upon the water from various types of stone by six young men. Later she explains the meaning of it all, that the tower is herself, the Church; the young men, the angels of God; the stones, those of whom the Church is composed; and why it was that some of the stones were fair to behold and useful, while others were rejected yet may later be of use if they repent of their former evils. Having finished the explanation and given her charge to the Church, she is borne away, and to Hermas in his perplexity appears a young man who after counseling him against praying and fasting too much, explains to Hermas the reasons that in each subsequent vision the woman had appeared younger and more joyful. It was due to Hermas' own change in attitude; but not only that, actually the Church, made up of Christians now renewing their hope through finding the opportunity for repentance, becomes joyous and renewed in vigor.

In the fourth vision there appears to Hermas a terrible monster which he escapes because of his confidence in God. The Church, now a fair and dazzling maiden, meets him and explains that the beast is the type of the great persecution which is to come, and bids him proclaim the vision to the saints.

The fifth vision is clearly the introduction to the Mandates and Similitudes. In it appears the Shepherd who now takes the place of the old woman. He promises Hermas that he will show him again what he has already seen, but that he is first of all to write out the commandments and parables.

> So I wrote the commandments and parables as he commanded me. If then you hear and keep them, and walk in them, and do them with a pure heart, you shall receive from the Lord all that he promised you, but if you hear them and do not repent, but continue to add to your sins, you shall receive the contrary from the Lord. All these things the Shepherd commanded me to write thus, for he was the angel of repentance.[20]

Then follow the twelve Mandates, which demand (1) firm belief in God and in his unity, (2) simplicity (ἁπλότης) which

[20] Vis. 5, 6-7.

refuses to be party to evil-speaking, (3) truthfulness, (4) purity of life both within and without marriage, with practical advice to Christians in case the spouse is unfaithful, (5) long-suffering and good temper, (6) zealous following of the angel of righteousness with his ethical demands, (7) wholesome fear of God with avoidance of fear of the devil, (8) temperance in act, life, and speech, (9) perfect confidence and trust in God which cast out doubting and double-mindedness, (10) avoidance of morbid grief, which as the sister of doubt and bitterness is an evil, probably because it hinders repentance, (11) careful discrimination between true and false prophets, and finally (12) a steadfast battle against all evil desires and passion. Hermas is then enjoined:

"You have these commandments; walk in them, and exhort those who hear that their repentance may be pure for the rest of the days of their life." [21]

The Shepherd's anger at Hermas' fear that he be unable to keep them, glorious though they are, gives way to sympathy and encouragement:

"You shall keep them . . . if your heart be pure toward the Lord, and all who ever purify their hearts from the vain desires of this world shall keep them, and shall live to God." [22]

Then follow the Similitudes, where in the figurative style of the parable admonitions and warnings are given. In the first, Christians after all are strangers in this world. Their law and their city are not here. To prize present possessions is folly.

"Therefore instead of lands, purchase afflicted souls, as each is able, and look after widows and orphans, and do not despise them, and spend your wealth and all your establishments for such fields and houses as you have received from God. For, for this reason did the Master make you rich, that you should fulfil these ministries for him." [23]

[21] Mand. 12, 3, 2.
[22] Mand. 12, 6, 5.
[23] Sim. 1, 8-9.

This idea of the conflict between earthly and heavenly citizenship, which is so clearly expressed in Heb. 13: 14, "For we have not here an abiding city, but we seek after the city which is to come," was always popular in the early church, and finds its climax in Augustine's "City of God." Yet Hermas was the practical pastor, for in Sim. 2 he shows the very real place the rich man might occupy. As the vine twines itself about the elm tree and bears fruit in drought as well as in time of rain, while if left upon the ground it would bear but rotten fruit, so the rich man, supported by the poor who has the ear of God, bears fruit, not his alone, but that of the poor as well, and fruit that neither could have borne alone. A real change is here seen from the teaching that the rich may scarcely hope to enter the kingdom of God. Rich men are in the church; Hermas, the practical pastor, finds little value in the word, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." [24] For him, "Blessed are they who are wealthy and understand that their riches are from the Lord, for he who understands this will also be able to do some good service." [25] The prophet with his zeal for reform and the pastor at grips with actual life often find their ways diverge.

In the next two Similitudes it is shown that good and evil live side by side with no apparent difference, just as bare trees in the winter (Sim. 4), but in the world to come a vast difference will be seen, for under the mercy of God the righteous will then stand as clearly distinct from sinners who do not repent as do the budding trees under the summer sun from the dead trees that bear no fruit and for that reason are fed to the flames.

The fifth Similitude is in many respects the most interesting and instructive of all. The practical nature of Hermas' moral teaching stands here revealed. As he fasts, the Shepherd

[24] Mk. 10: 25.
[25] Sim. 2, 10.

appears to him and rebukes his fast as an idle and useless thing, for it helps no one. True fasting is done by refraining from all evil and by serving God with a pure heart. In illustration is told the story of the faithful servant who was charged to fence his master's vineyard, nothing more. But having done that, he weeded it and pruned it so that it bore rich fruit. On the master's return he was accorded great honor for his supererogatory virtue and was made joint heir with the master's son. Then a few days later the master makes a great feast and sends the faithful servant some of the food. Again the servant shares this food with his fellow servants. Again the master is highly pleased, and apparently forgetting that he has already elevated the servant to sonship does it all over again. As will appear in a moment this repetition can hardly be explained save on the ground that Hermas is here utilizing two separate stories to illustrate his own view of fasting, *viz.*, first keep free from every evil desire, then fast and, instead of saving the money otherwise spent for food, give this money to those in distress. But then with quite complete irrelevance to the matter of fasting follows an explanation of the figures in the story of the faithful servant; and the parable, which is apparently introduced at first solely to illustrate his own views on fasting, is made to bear Christological fruit. This latter explanation can be examined more conveniently when we observe the way our author gained his materials.

In the sixth parable the need of repentance is stressed and the nature of punishment. The vision of the flocks of sheep gamboling joyously and happily under the direction of their joyful shepherd gives way to that in which another shepherd, stern and harsh in mien, punishes them severely. And Hermas learns that this is but a parable of life: men who indulge in luxury and sin, like the foolish sheep with their shepherd of luxury, must pay and pay dearly for their folly, for the punishment that comes is such that for an hour of sin the hour of punishment is equivalent to thirty days—a year of punishment

for a day in sin! The strong parenetic note of warning is thus sounded effectively. If you are having unpleasant experiences, realize that you are undergoing punishment, as the sheep caught in the thorns and cudgeled by the shepherd; do not blame it upon the Lord. Repent and find that God is a righteous judge, and for the future serve the Lord with a pure heart and prosper in your deeds.[26]

This problem of sin and its consequences—the source of all this writing—is continued in the next parable wherein Hermas attempts to prevent Christians from feeling that God is unjust. As Hermas implores his guardian, the Shepherd of repentance, to bid the angel of punishment leave him and afflict him no more, he is told that though his sins are many, he was not being tormented for them alone but because his family was in grievous error. Hermas' answer is spontaneous: "Sir, even if they have done such things that the glorious angel is enraged, what have I done?"[27] And by the Shepherd's answer Hermas strives to show his Christian readers not only the divine nature of punishment, and that it is not capricious, but that it reveals the true bond of fellowship linking Christian to neighbor.

"They cannot," said he, "be punished in any other way, than if you, the head of the house, be afflicted. For when you are afflicted, they also will necessarily be afflicted, but while you prosper, they cannot suffer any affliction." "But see, sir," said I, "they have repented with all their heart." "I know," said he, "myself also, that they have repented with all their heart; do you then think that the sins of those who repent are immediately forgiven? By no means; but he who repents must torture his own soul, and be humble in all his deeds and be afflicted with divers afflictions. And if he endure the afflictions which come upon him, he who created all things and gave them power will have compassion in all ways upon him, and will give him some measure of healing; and this in every case when he sees that the heart of the penitent is clean from every evil deed."[28]

[26] Sim. 6, 3, 6.
[27] Sim. 7, 3.
[28] Sim. 7, 3-5.

Then the practical note,

"And if you keep these commandments with your family, all affliction shall depart from you. Yes," said he, "and affliction shall depart from all who walk in these my commandments." [29]

In the parable of the willow-tree is revealed the grace of repentance actually at work. An angel of the Lord was seen cutting off many branches from a willow-tree, which in spite of the pruning remained sound and strong. The twigs were given to the people and were then called back. They came in all conceivable condition. Some few were green and even bearing fruit; many were moth-eaten, cracked, and withered. Those whose branches passed muster were rewarded, some with crowns, others with seals, and in white robes were sent to the tower. The others stood apart. In answer to instructions from the angel the Shepherd took the rejected twigs and planted them and watered them, and leaving them thus departed to return in a few days. Then the twigs were again examined and many were found to be sound and green; others were in an evil state. The explanation of this obvious parable is especially cluttered with details. Every conceivable condition of twig is described; no especial reason could be given as to why the particular sin under question should have been represented by the particular degree of decay. All goes to show that the parable is completely literary, or if you will artificial. Hermas has things he wishes to say. His visions are, of course, made to order to fit the specifications. This parable also has evidence of having been decidedly worked over. The tree is God's law which was given to all the world; [30] yet in the next breath it is God's son preached to the ends of the earth. The motif is so much akin to that of the story of Aaron's rod (Num. 17), as well as to numerous other heathen stories, that the suggestion is tempting that Hermas is merely reworking an older story. That would account nicely for the confusion as to the person

[29] Sim. 7, 7.
[30] Sim. 8, 3, 2.

of the angel—Michael in this parable, but Christ in the next parable. Again it can hardly be doubted that at the end of this parable we reach the end of the work:

> And after he had finished the explanation of all the sticks he said to me, "Go and tell all men to repent and to live to God . . . as many as add to their sins, and live in the lusts of this world shall condemn themselves to death. But do you walk in my commandments and you shall live to God, and as many as walk in them and do rightly shall live to God." [31]

However to this were later added successively two additional parables, probably by the same author, who then sutured them to the foregoing by the additional phrase, "When he had shown me these things and had told me everything, he said to me, 'And the rest I will show you after a few days.'" [32]

The ninth Similitude is the longest of all and by all means the most involved. It goes back to Vis. 3, that of the tower, and greatly expands it, and probably corrects, or at least interprets, much of the earlier material. In the opening sentences it is thus said:

> After I had written the commandments and parables of the Shepherd, the angel of repentance, he came to me and said to me: "I wish to show you what the Holy Spirit which spoke with you in the form of the Church showed you [*i. e.*, in Vis. 3], for that Spirit is the Son of God. For since you were too weak in the flesh, it was not shown you by an angel. But when you were strengthened by the Spirit, and made strong in your strength, so that you could also see an angel, then the building of the tower was shown to you by the Church. You saw all things well and holily as if from a virgin. But now you see them from an angel, yet through the same Spirit." [33]

That is, the form of the vision was adapted to Hermas' ability. Just as the old woman had appeared to him younger and younger as his faith increased, so the vision had first been sent

[31] Sim. 8, 11, 1-4.
[32] Sim. 8, 11, 5.
[33] Sim. 9, 1, 1-2.

in the form of a human being—of course the emphasis is laid on the humanity not the virginity—afterwards since he was now more matured it was in the form of an angel.[34]

Then Hermas is whisked away to Arcadia, and beholds a great white rock with a newly cut door in the midst of a plain surrounded by twelve mountains of different appearance—all described in detail. Six glorious men appear, and summoning a multitude command them to build a tower on the rock. The twelve maidens, who have appeared at several places in the book, carry the stones for the tower in through the door. The first part of the structure is made from 10, 25, 35, and 40 stones of especial strength and size. Then stones of many kinds and colors are brought from the surrounding mountains. Only those stones which were brought in through the door by the maidens were accepted. All on being built into the structure lost their original character and became white and shining. Then came a pause in the building. Shortly after there came a glorious man, so tall he overtopped the tower. He, the Lord of the tower, examined it carefully, striking each stone with a staff. Many became black and crumbled at the touch. These were taken out and laid aside, and other stones put in. At the Lord's command the Shepherd examined and cleansed and cut the rejected stones, saving many that would fit in with the rest, but rejecting such as would not. Those which would not fit in were taken away by twelve women garbed in black. The tower was completed and stood resplendent without a single joint or crack, and the ground was swept and cleansed. Hermas is left with the maidens and after being fondled by them—but quite innocently—spends the night in prayer.

In the morning the Shepherd appears and explains to him the whole proceeding—the nature of the tower, the stones, the reason for the pause in the building, and the nature of the various figures. The rock and the door are the Son of God. He is older than all creation, hence the rock is old, but, being

[34] So Lake, *Ap. Fathers*, (Loeb Series), Vol. II, p. 217, n. 1.

manifest at the end, appears as the newly-cut door. The builders are angels; the tower is the church; the glorious man the Son of God. The stones which remained in the tower were those who bore the name of the Son of God and also of the maidens—the virtues. All others were rejected and fell into the hands of the women in black—the vices. The cessation in building and the cleansing of the stones were, of course, that repentance might be possible. The large and glorious stones making up the first courses were those of the first and second generations, the prophets, and the apostles. In the course of the explanation may be seen the views of the author with regard to the especial virtues and vices. Apostates and blasphemers are the worst. For them there can be no repentance, for God knows in their case it will be useless. Then follows the final admonition:

> "Therefore, amend yourselves while the tower is still being built. . . . Do not trample on his (God's) mercy, but rather honor him that he is so patient to your offenses and is not as you are. Repent therefore with the repentance that avails you." [35]

The final parable is obviously a *Nachtrag:*

> After I had written this book the angel who had handed me over to the Shepherd came to the house in which I was, and sat on the couch, and the Shepherd stood on his right hand.[36]

Hermas is warned to keep the commandments, to live in a worthy manner, and is promised that as a reward for so doing the maidens and the Shepherd will abide with him for the rest of his life.

> Now after he had spoken thus he rose from the couch, and took the Shepherd and the maidens and departed, but said to me that he would send back the Shepherd and the maidens to my house.[37]

Not only does this outline show the essentially practical nature of the writing. It should also warn us that it is a

[35] Sim. 9, 32, 1-5. [36] Sim. 10, 1, 1. [37] Sim. 10, 4, 5.

literary fiction just as are all the other apocalypses. One "sees" in apocalypses what the human eye of man—even in the wildest nightmare—never beheld. The conventional vehicle of expression in apocalypses is seeing—the author is taken on a personally conducted tour. What he is to describe he "sees." So the author of the New Testament apocalypse "sees" the voice of the Son of Man (1:12); he "sees" a book sealed with seven seals, yet "sees" that it is written within and on the back (5:1). In 1:16 the Son of Man holds seven stars in his right hand, but in the next verse he puts this right hand kindly on John's head to reassure him. What of the stars? The elders though holding their harps and golden bowls are yet able to fall down and worship (5:8-14). These and many other touches show that all these comprise the stage properties of apocalypticism. They are not seen, in trance or otherwise, but are literary devices described as "seen," because this is the approved method for this type of writing.

Recognition of this patent fact, well known by every student of this form of literature, is of service in the case of Hermas. Although this writing is neither so bizarre nor extravagant as are most, it yet falls into the same general scheme. Accordingly it seems to me most unwise to view it as the record of his experiences or to give any especial weight to the seemingly autobiographical notes. Even had Hermas seen the visions it would have been completely beyond the power of human mind to have remembered the detail, not to mention the almost endless dialogue, while the stereotyped form of question and answer stamps it as a conventional piece of writing. Similarly Hermas' occasional reference to his own sins and to those of his family are nothing but literary fiction. As Paul, he has transferred these things to himself and his family in a figure. It is most unwise to see in them legitimate data for reconstructing his career. It is by no means certain that his name was Hermas. Apocalypses were pseudepigraphic, and, as we shall see, it is tempting to compare the name, Hermas,

with the Greek god, Hermes, whose home was Arcadia—whither Hermas was taken for the tower-vision [38] . . . and who was the god of the herds.[39]

Be that as it may, it can hardly be doubted that the book as we have it has drawn largely on earlier stories and illustrations. These have been freely employed by the author. Sometimes they have been partially worked over. Only so can we explain the constant confusion that arises from the same object or figure being identified in such a variety of ways. Three illustrations will serve to justify this view.

1. The prehistory, *i. e.,* the preparatory vision in which Hermas sees Rhoda, cannot possibly be seen as an original Christian production. Aside from such obvious difficulties as that of a Roman matron bathing by the roadside and accepting the ministrations of the man passing by, it is to be observed that though Hermas' desire for her is said to be a sin, yet " it is not for this that God is angry." [40] Again when Rhoda reproves Hermas, and he professes his innocence of action, and that he has always looked on her as a *goddess* (*sic*),[41] it is said, " She *laughed* and said to me: ' The desire of wickedness came into your heart.' " [42] That this is of non-Christian origin is palpable. Apparently Hermas has taken over a pagan erotic story and having purged it has used it to strike the note: All need repentance, even " Hermas the temperate." [43] This probability is heightened from the somewhat similar scene in Sim. 9, where Hermas spends the night with the twelve maidens who sport with him and fondle him to his decided embarrassment. That the original story did not make them the virtues and did not conclude with the hero spending the night in prayer is probable.

[38] Sim. 9, 1, 4.

[39] Farnell, *The Cults of the Greek States,* V, pp. 9f., 62ff. See also Dibelius, *Harnack-Ehrung,* pp. 104-118 (esp. p. 115).

[40] Vis. 1, 3, 1.

[41] Vis. 1, 1, 7.

[42] Vis. 1, 1, 8.

[43] Vis. 1, 2, 4.

2. The figure of the shepherd-angel of repentance is most perplexing. Appearing suddenly in Vis. 5, Hermas yet recognizes him, although there is no mention of him in the earlier visions. And his functions are varied. He is at once an interpreter (*angelus interpretes*), common enough to all apocalypses whether Enoch, the New Testament Revelation, or the Divine Comedy. He is Hermas' guardian angel, to whom he is given over, and who will abide with Hermas for the rest of his life. Surely not for further revelation. This too is fairly common both in Jewish and pagan thought. And, finally, he is by his own confession the angel of repentance—at times, as in Sim. 6-9, he plays a part in the drama unfolding before Hermas' gaze. This function of the shepherd-angel is not so common. The only reference to it in Jewish sources with which I am familiar is in Enoch 40, 7ff.:

> And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth. . . And the fourth, who is set over the repentance unto hope [the text is not secure] of those who inherit eternal life, is named Phanuel.

In a word, this whole composite figure with functions which constantly overlap is apparently a composition by Hermas to meet the needs of his book. Hermas' dissatisfaction with the orthodox view accounts for the appearance of one who can declare with authority that repentance is possible. He then conveniently takes over the duties of interpreter from the old woman who had previously served, and in addition becomes Hermas' guardian angel. This, while coming from non-Christian sources, would sound a note of confidence to the Christians. In times of perplexity he will be with them. Thus earlier conceptions are taken over somewhat indiscriminately from pre-Christian sources and are to a limited extent Christianized.

3. If time permitted the same thing might be seen in Sim. 5, where to illustrate his view of the proper means of fasting Hermas inserts with almost no modification two quite

separate stories of the faithful slave whose industry brought adoption. But then unfortunately Hermas seeks to elucidate a hidden meaning in each character of these stories, and not being a theologian becomes involved in sudden difficulties. The historian who seeks to discover Hermas' Christological view is moved to pious wrath at the allegorizing of what was not intended to be allegorized. But while the whole matter is confused it seems somewhat probable that Hermas held views that might be called a binitarian monotheism. The Holy Spirit descends upon and dwells in Jesus, and because the latter treats it well he is chosen as its companion for the future. That is, the Holy Spirit is the original Son of God. But Hermas, although at times wallowing in theological sloughs, is eminently practical. So from this fruitless speculation he derives the practical conclusion: "For all flesh in which the Holy Spirit has dwelt shall receive a reward if it be found undefiled and spotless." [44] This is later expanded to controvert the tendency —perhaps docetic—to differentiate flesh and spirit and to regard the works of the former as inconsequential. Thus he made use of earlier materials—often pre-Christian—without completely mastering them. Occasionally this led him into confusion. Usually, however, by means well known to every practical pastor he was by legerdemain able to make them yield him an ethical and practical warning.

All honor to this second-century writer who refused to allow men and women, for whom he felt a sacred responsibility, to fall into hell simply because it was orthodox so to do; but who raised his voice in earnest protest, and by the greatness of his heart rather than of his head found a way out; who, like unto the man who was a householder, brought forth from his treasure things new and old.

[44] Sim. 5, 6, 7.

A PSYCHOLOGICAL FACTOR IN EFFECTIVE PREACHING

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UNTIL recently moralizing in the literary world was a thing forbidden, and literary critics frowned upon a writer who made room in his work for the entrance of an ethical motive. All writers were formerly bound by the unwritten law, "art for art's sake," but of late that law has lost much of its force. Today there are many authors who dare point morals that are very distinct in character, and the critics permit the practise. In spite of their greater freedom, however, writers who wish to induct any moral into art must still observe a certain time-honored principle. In all truly poetical works even the noblest aims must be veiled. Writers should not offend by making use of obtrusive methods in driving home the lessons they wish to teach; they should charm the reader and allure him to the truth. There are very important reasons why the principle must be observed. Great artists take for granted readers of great understanding. A writer who expresses his purpose in a blunt way underestimates the sensibility of his reader and works against the proverb *sapienti sat*. The poet who lightly touches upon some great truth honors the reader, invites him to cooperation, and expects understanding. He believes in him. He believes that a gentle hint will set the reader to thinking for himself. In dealing with an ethical problem the writer who couches his thoughts in velvety words will have more success with really great readers than a journalist who, assuming a pugilistic attitude, writes with his sleeves rolled up and uses only violent expressions. An artist with a vocabulary of carefully chosen terms and with deep purpose back of the words, will compel his reader to think about the matter and to draw his own conclusions.

It is interesting to observe that the careful reader of the Bible will find this method used in the Book of books. The masterly story of The Prodigal Son contains not a vestige of a concluding moral. The majority of the parables were told without explanation and without ethical conclusion. The marvelous parable of The Sower was explained only at the request of those who did not understand. The commandment "Thou shalt not take the name of the Lord thy God in vain" may be interpreted in a new way. Told in paraphrase the passage may mean this, "Be restrained when speaking of the spiritual world and most careful to avoid extravagance in using the Name which is above all names." The Book of books first of all abides by this commandment.

There is a question as to whether the Sermon belongs in the sphere of science or of art. Yet it is without doubt nearer to art than to science. Surely the sermon has its own place in literature. The preacher whose soul possesses more of the treasures of art than of science will surely be more successful than the preacher who belongs rather to the scientific class. Similarly, a perfect sermon must have the marks of an artistic work and consequently must not indicate a disregard for the requirement of keeping the purpose of preaching in the background. The preacher of course must be allowed to give some thought to the impression that his words will make upon his hearers. The preacher should be allowed to make use of oratory. This is not only to be allowed, but is a commandment, and yet the requirement of moralizing with reserve must be practised even in the sermon. Many preachers simply preach to pieces some powerful text, or sermonize superficially. In a futile effort to make all his hearers understand him a preacher sometimes throws heavy words from the pulpit upon the heads of his hearers, but a person cannot help feeling that such words have only a hollow sound like a false coin. It is possible to speak definitely and yet not to offend with indelicacy. A moralizing opinion presented in a blunt way has no lasting value and

can scarcely hope to be crowned with the greatest success of the preacher: that of moving the hearer to a deed. If a preacher desires so to win the interest of the hearer as to move him to action then he must make it possible for the hearer to think the sermon through himself. The preacher ought to help his hearer and believe that the desired step will be taken by the hearer.

The remark that we preach to the common people, to the public in the broadest sense of the word, and that our message must be clear and popular does not refute this statement, but reenforces it. The typical art of the common folk is that of the folk-tales. It is the genius of the people that writes the national tales. The readers of them are children who probably most would need an explanation of the purposes of the tales; and yet there is not another phase of literature where the unknown genius so hides in velvety words his ultimate aim and here and there drops between the lines thoughts savory as salt.

Most of those preachers who enjoy driving their purpose boldly to the foreground of their sermons are the zealous evangelists, the public speakers, the open-air rhetoricians, and the street moralizers. But sometimes even an able minister smuggles into his pulpit terms with too distinct a purpose, and thus the good sermon is weakened rather than strengthened.

If a preacher senses the fact that he is running into this danger he ought to read through very carefully the parables of Jesus and by them to measure the value of his sermons and then draw his own conclusions. It is a mistake to overestimate the hearer and to shoot above his head, but it is just as serious a mistake to underestimate the hearer, to offend him by presenting obvious facts with dull statements of common truths and ordinary half truths, or with matters of course.

Nothing will more surely tend to drive people away from church than for them to find no satisfaction in the sermon. Let them leave feeling that the preacher has underestimated

their intellectual ability, and they will not come again. They have been offended with vain repetitions, have been degraded to the position of passive, unthinking listeners. They expect the preacher himself to observe the Biblical injunction, " Be ye doers of the word and not hearers only." The preacher may not be bound by " art for art's sake," but surely he should let his moralizing be done in accordance with the principles governing art. A worthy motive is even today no excuse for the use of poor art be it in literature as such or in purposeful sermons.

DIALOGUE CONCERNING IMMORTALITY

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INTRODUCTION

F. I welcome this opportunity for a chat with you. I am hoping to hear what a philosopher has to say upon the subject of immortality. I hope it is not a too religious question for you.

G. Well, to begin with, I am not so sure that it is, primarily, anything else but a philosophical question. The very idea of eternity was probably borrowed by religion from philosophy. Religious beliefs, you know, have had to do with Sheol, Hades, heaven, hell, purgatory, metempsychosis, reincarnation, while today, throughout Christendom, the belief of the church is in the "Resurrection of the Body"; I do not recall any reference to immortality in any creed used today by the church. Of course, the continued existence of an individual in consciousness after death is implicit in most religious beliefs.

F. Then I suppose religious people would welcome a philosopher's apologetic for immortality?

G. Perhaps; but as a rule religious people do not want philosophic arguments. The later Hebrew concern for immortality grew out of intense mystical experience; they regarded their experience of union with God as having a quality that death could not destroy for them. So today to a convinced Christian philosophic apologetic seems otiose.

F. That is to say they believe in God first and in immortality afterwards.

G. Precisely. The two go together inseparably. There is in fact a recent school of philosophy called Personalism that accepts immortality as true, and it acknowledges that it infers the immortality of the human person from its prior belief in a good God, and from its general conception of religious values.

But although faith in immortality implies faith in God, we are perhaps more at home in talking of our own future existence. To begin by proving the existence of God would require us to define what we mean by "God," and that would be very difficult. Modern thought is more inclined to regard the self as the more fundamental, as in fact the Greeks of old did; and what we mean by immortality is not obscure.

F. But there *is* something obscure about immortality surely. It is non-sensuous; or, rather, I mean it is non-scientific.

G. I wonder! Science, after all, is metaphysical; or, as you call it, non-sensuous. The whole aim of Science is to establish laws, but who ever saw a law? The scientist experiments, puts his results on a chart, and then joins his points with a curve. His curve is a matter of preference. Kepler draws it one way, Galileo another, and Newton another, and our Einstein yet another. We speak of force as true though never sensed. Gravitation every one accepts, but it has never been seen through a telescope. The foundation truths of science have never been experienced but have been inferred from experience. Einstein, in bringing electro-magnetism and gravitation under one mathematical formula, is quite as metaphysical as a theologian discussing whether, say, soul and spirit are one, and the former may be no more certain than the latter. Experimental scientists are not empiricists, and are all the time establishing the non-sensuous.

F. Of course, you want your arguments for immortality to be as certain as the knowledge of anything can be, and you do well to mention the ideal nature of science. But what are the arguments for the truth of immortality that philosophy affords.

A. ETHICS

G. These must be considered systematically. There are, you know, three branches of Philosophy, namely, Ethics,

Æsthetics, and the Philosophy of Nature or Metaphysics. Taking them in that order, we go first to the ethicist, and the first thing he tells us is that moral ideals exist and are unattained in this life. That, I think, is suggestive. That man has an appreciation of moral values is unquestionable. The voice of duty speaks within him. He seems to be called to realize unlimited attainment in Good. He has a vision of moral perfection. Yet the life that presents these to him never sees them realized. The hopes excited within him are never fulfilled in this life; in fact, life at its close has brought him but to the threshold of the fair prospect of attainment. In view of this, we are not surprised to find the famous philosopher Kant postulating immortality to present the necessary opportunity for attaining moral perfection.

F. But it seems to me that instead of going forward to immortality it is possible to go backwards and renounce the moral ideal as unreal.

G. Certainly that is possible, but are we likely to do this? For ages now the renowned saying of Socrates, that death can bring no evil to the good man, has found an echo in countless hearts. If we went back on the moral ideal and called it unreal, then the foundation of the universe would be made non-moral, and the natural vision of goodness we recognized would be illusion. It is possible, but far from normal. The normal man is morally optimistic; if annihilation were the normal result of death there would be a contradiction in nature. It is hard to think that the central principle of the whole is hostile to aspirations after a moral life.

F. Yet we often find in this life good people who have no end of misfortune.

G. That is true; there is a natural inequality. Yet in all circumstances, the character that nourished a moral ideal would be superior to the one that denied it. And as for the inequalities of this life, it is a commonplace of arguments for immor-

tality that a benevolent Creator would provide a life after death to rectify the inequalities of the present.

F. That, of course, assumes a good Creator. But is there any actual irrationality in ethics if immortality is denied? What you have said as yet seems largely a matter of sentiment.

G. Well, to conclude the argument from ethics, I think there is just such an irrationality. You know that ethicists discover three methods of determining right conduct held severally by three classes, the Intuitionalists, the Egoistic Hedonists, and the Universalistic Hedonists or Utilitarians. Philosophical rationalism demands that we unify these and remove any apparent contradiction among them. It is easy to show that intuitionalism and utilitarianism are not antithetical, for we can discover self-evident abstract moral principles that furnish a basis for the utilitarian system. The difficulty comes in reconciling egoism with utilitarianism. There is nothing ignoble about enlightened self-love, or prudence, as Butler of old showed. I read too that no less a man than Abraham Lincoln argued that the foundation of his morality was self-interest. But how can we reconcile this with the dictum of Utilitarianism which says the foundation of morality is not seeking our own good but seeking the greatest happiness of the greatest number? In general it may be true that we do become most happy ourselves by seeking the happiness of others, or that this would be true in an ideal society; but in life as it is now you or I or any one could mention circumstances in which duty is not in harmony with self-interest and the practical reason is divided against itself. Egoism would lead to one kind of action, utilitarianism would lead to another kind of action. Reason would be helpless to choose, and the action would have to be determined by irrational impulse. To avoid this fundamental irrationality in ethics we are compelled to introduce the religious sanction. Granting this, we can be utilitarians seeking the greatest happiness of the greatest number before our own happiness and find it is to our own

self-interest to do so. Then suffering or dying for a principle in a way that would be meaningless on the basis of self-interest procures us the greatest happiness hereafter. This assumption is absolutely necessary to make ethics rational.

F. But does this mean that immortality is proved true?

G. What do we mean by "proved" and "true"? Do we not mean rational? This argument is not that people must be threatened into goodness—that question is for the teacher of morals. It is the argument of the disinterested philosopher trying to find rational unity in ethics. Appeals to reason are an essential part of moral persuasion. We always assume that wrong conduct is irrational. As without the religious sanction ethics is irrational, is not that a sufficient reason for accepting it? In every branch of knowledge we accept a proposition as true because it is indispensable to the systematic coherence of our beliefs. We cannot reject such a proposition in ethics. Therefore it does mean that immortality is, as you put it, "proved true."

F. Good. I'll think that over. Now what about Æsthetics?

B. ÆSTHETICS

G. Æsthetics follows hard on ethics, and is today, in fact, coming to the front. They tell me that the co-eds rather like something which is not quite moral, but, tell them it is not beautiful, wild horses would not drag them to it! As well as a moral ideal within us we have an æsthetic ideal. We have a sense of the fitness of things, a preference for order, an enjoyment of harmony, and a voice of inner protest against the ugly. This has played an important rôle in racial life, and much in earlier codes arises from a regard for decency. Stoic imperturbability, expressed positively, would be composure or dignity, and this is æsthetic rather than ethical.

F. But I thought æsthetics had to do with beauty in art.

G. So it has; but there is, of course, a basis for it in the

nature of man just as ethics recognizes a moral ideal. And there is beauty in nature that man perceives. Here very definitely the external world at certain times seems to objectify our feeling for beauty, and suggests that there is an innate kinship between us and the beauties of nature. Then in works of art beauty is recreated, and we recognize it. It seems to me that this is an intimation of immortality. Is man's vision of beauty, fitful as it may be but ever challenging, to be obscured in the shades of death?

F. Certainly death does not seem æsthetic. It is almost bad taste to mention it.

G. A good suggestion. Yes, there is something that appeals to the sense of beauty in immortality itself. Take the couplet

> 'Tis life whereof our nerves are scant,
> More life and fuller that we want.

I suppose such an expression appeals to us because it is most fitting to glory in life. I can imagine that the simple words, "He is not dead," are able, under appropriate circumstances, to call forth rounds of applause. Poetry owes much to such touches for its æsthetic appeal.

F. But after all we may be following a will-o'-the-wisp.

G. Yes, and then what promised to be an immediate perception of reality would only be illusion. On the other hand we may go forward and accept the offered suggestion that reality is akin to beauty and that a sunset displays something that is eternal. An artist like Goethe felt that nature is bound to assign another form of existence to the spirit when it could not longer endure this. If immortality is but a day dream, a reference like Shelley's to the "white radiance of eternity" is only nonsense. Man's brightest hopes are clouded, deepest visions are a mockery, and life is to end with but a moment's memory of an entrancing but delusive vision. An ugly disease, a deformed and decaying body, a casket and worms! No! The æsthetic sense revolts at this.

F. I suppose it does. But, by the way, you have said nothing about love.

G. Perhaps it is most fitting to mention it here. Plato says that love is a demand for immortality through "creation in the medium of beauty."

F. That is the Platonic love we hear about, which I don't quite understand. I remember some lines which ran, "I had not loved thee, dear, so much, Loved I not honor more." Would you call that a demand for immortality through creation in a medium of honor?

G. Yes, I suppose so. Your lines suggest a singular chivalry. The beloved was not, as such, the object of love. His real devotion was, according to these lines, to the principle of honor, something eternal. And yet his devotion was to her because she embodied honor, and this would enhance his devotion "so much," and ensure its everlastingness. Plato's thought is similar but truer; the lovers see an ideal beauty each in the other, and thus love is satisfied.

F. But I'm afraid I could never be only a Platonic lover.

G. And why should we? The artist has an ideal beauty that he cherishes, but he is never satisfied until he has embodied a glimpse of it in concrete form, and then we say its beauty makes it an immortal work. That is what lovers do to each other, and lovers must overcome what is mortal in each other, and the beauty of the other is recreated and immortalized in concrete expression. Love then immortalizes the person loved, and is only real in a medium of immortal beauty.

F. That is interesting; especially as it suggests personal continuance rather than a mere perpetuity of influence.

G. Yes indeed. The survival of death demanded by moral and æsthetic values is not satisfied by the so-called assured immortality of influence. I do not know why some writers should call that assured at all. I have heard of whole communities being wiped out without a single survivor! And I know of no

scientific belief that the earth will continue to support life. And there is no argument from it by analogy from physics. Perpetual motion, you know, has not been discovered; friction destroys it. Even the state, our "third being," toward which some men seem to look for immortality is itself insecure. Even granting the conservation of energy as absolute in physics, in the biological realm to which we belong values vary. If evolution is true we would have to speak of improvement, or augmentation of values rather than mere conservation. The moral and æsthetic values we have spoken of are values to the individual and their mere conservation is only to be secured by individual persistence.

C. METAPHYSICS

F. So much for that. You promised to speak of metaphysics too. Ethics seeks virtue, æsthetics seeks beauty, and I suppose the philosophy of nature seeks natural truth.

G. Yes, that may serve as a ready discrimination. The first argument for immortality from metaphysics might come from epistemology. It shows us the peculiar nature of the human mind. We each come into the world with an *a-priori* equipment for having experience. The mind is like the wine-glass, and experience is the wine that is poured in and which must take the shape of the glass. We impose geometry on phenomena. The barest facts of experience have the form of a space-time arrangement, and this is not given by the object perceived but given to the object by the agent that perceives. That is to say, our ability to individuate is innate, something peculiarly ours. And we impose logic too. The object we observe is either this or that. We form relations between things and classify them. Without this twofold equipment the mind could gather no knowledge, could have no experience. Perhaps this *a-priori* equipment is most of what preachers mean by the "soul." The individual human being has a self-active life.

The Greeks, readily discerning this spiritual entity, arrived at the conviction that it was indestructible and incorruptible.

F. But why could death not destroy it?

G. For the simple reason that what we call death is just a certain type of physical event, a mere phenomenon. Mind, however, is above material objects. Mind imposes law upon them. Mind is the causal source of the perceived world and of its cosmic order. Mind cannot be Lord of Law and at the same time be destroyed by physical events, or be subject to death.

F. That seems worth thinking about. What are the other arguments?

G. Another would be from teleological individuation. By teleology we mean that nature displays a purpose. This purpose is a quality of individual biological entities. Purpose appears within each in the fact of its peculiar completeness. You and I, are, as we recognize, made up of parts; of so many limbs, or organs, or, let us say, of atoms. And yet we are wholes revealing a certain design effected by nature. Thus the individual as such is a realization of nature's purpose, and nature's purpose is completely realized in the complete, or in the completely individuated individual.

F. But do we not make a person an individual when we describe him?

G. Oh no! For plainly there may be two persons so much alike that a description would not enable us to distinguish one from another.

F. But I take each person to be unique.

G. So each is. There is the difficulty and the force of the argument. Love says, " You alone are you," but when we try to say what we mean by " you," all we can do is to describe a type. Each is unique, and the fuller our lives the more and more we are differentiated as time goes by. And with this increasing differentiation the purpose of the Whole is individualizing us more and more. Thus the Whole can finally complete the differentiation, and we have the promise in this life

that in the future life we shall attain individuality and being, independent, and yet one with the eternal purpose.

F. These metaphysical arguments seem deep. Are there many more?

G. We can finish our discussion with two others. Immortality assumes that the mind can exist after the body ceases to function. What evidence, you would ask, is there for the possibility of attaining independence of the present physical conditions of existence?

F. I certainly should. It seems to me the most difficult part of the question.

G. Then I am sorry there is little to say by way of proof. To which I may add that to demonstrate the opposite would be equally, if not more difficult. Indeed, we cannot scientifically deny survival; non-survival is, by the nature of the proposition, impossible to support with any positive evidence.

F. But what demonstration is possible of survival?

G. There is at least some evidence. In our first metaphysical argument we saw that the human mind brings into a physical medium a self-active power of thought. To say that physical atoms combine to make the mind would involve one in a contradiction. It could therefore very well be that the dissolution of the physical atoms that compose the body would not destroy the mind. And that is not all. Surgeons have given us cases where memory exists after the brain is destroyed.

F. I suppose you mean that the brain cells are changed by metabolism every few years. If so, it seems to be quite possible that the new cells being built up slowly take the pattern of those that have been there.

G. No, not that. It is actually maintained by Hatfield and Thompson that after the part of the brain that is supposed to be the center of certain memories has been lost by accident or operation, men have still known things that were stored there. That certainly does suggest that the mind of man is something not dependent upon any part of the brain. And then there is

the evidence of telepathy. No one can reasonably question the fact that ideas are sometimes transferred from one person's mind into another's independently of any sensuous impressions. There may of course be some subtle physical medium that carries these ideas from one person to another, but in view of the fact that persons have been known to transfer thoughts to one another over long distances, it seems more reasonable to say that there is non-physical, and to us as yet unintelligible, spiritual medium by which one mind can affect another. My own feeling is that there is something telepathic in sympathy, and when sympathy finds a positive place in psychological analysis much may be added to show that mind can operate through other channels than material. So this argument gives us several intimations that it is possible for the mind to exist independent of its present physical medium.

F. And now for the last argument.

G. This concerns the nature of time, and our psychological independence of it. The word " time " is used in two senses. We speak of the time when we mean a measurement of time. " Time " may also be taken as that which is measured. We measure time by change, or by timepieces, and in that sense time is intelligible. But what is left when timepieces are taken away? Is it time or is it eternity? Existence free from the limitation of time may be difficult to conceive, but I suggest that " time " itself apart from its measurement is impossible to conceive. Thus the most secular philosophy is bound to give reality to the idea of Eternity. Herbert Spencer, noted for his scepticism, says that time is negative and eternity is positive. There is an interesting sentence attributed to the Apostle of Eternal Life—" Time shall be longer "—and we may say, in face of the question, " When did time begin? " that, in fact, time never was in reality.

F. Did you not refer to time previously.

G. Yes. I said that the mind gives a space-time arrangement to objects of experience. Time therefore is a form of

consciousness. The consciousness which contributes this form may well be itself timeless, and man's active identity be fixed in the eternal world. And the ideals we have referred to are independent of time. The pursuit of goodness assumes that reality is eternally good, the pursuit of beauty that reality is eternally orderly, and the pursuit of truth that it is eternally true. All ideals are conceived under the aspect of eternity. And we are all familiar with moments of timelessness as when lost in a symphony or in the contemplation of love. In fact it seems that we are essentially timeless in our mental activity, and that timepieces obtrude themselves against our natural consciousness.

F. I suppose that is why men always prefer to live than die.

G. True. There is no idea less acceptable than ceasing to be. All biological individuals are defined as seekers of self-preservation, and in man there is a universal appetite for life.

F. But some have maintained, have they not, that they do not mind death?

G. True. But their very continuance in life is an active denial of their theory. Schopenhauer, you know, was quick to recognize the will to live in man and makes it man's whole duty to suppress it; Von Hartmann supported him, saying that being is worse than non-being. Virtue for them was to make an end of the world. Yet they continued to live and seemed to enjoy their own mental activity. All men, if not in theory, are in general practise like Nietzsche, yea-sayers to life.

F. But I can conceive that nature will thwart this great instinct to live.

G. I admit it is difficult for me to conceive that. Of course this is but one of our arguments, and each must be given its full value and the cumulative force be recognized. Yet this recognition of the will to live is itself important. You know the biological paradox of environment and adaptation. Organisms are supposed to have developed functions in corre-

spondence with their environment. And yet they could not exist in the environment unless the function were already there! This shows how, in nature, environment and function go hand in hand. For every instinct there is an object to gratify it. The bird receives its call to its *Heimatland,* and when it arrives the Spring and its *Heimatland* are there. The opposite seems ridiculous in the nature of things.

F. That is, unless the nature of things is ridiculous.

G. Yes, and we must end by returning to the place from which we set out on taking up this question, and this must be the last word; if the Foundation of the Universe is not hostile to reason, to virtue, to beauty and love; if It, or He, is not irrational, evil, ugly, and hateful, then immortality is certain.

A PLEA FOR CONSERVATION OF SPIRITUAL VALUES

DANIEL G. STEVENS

Some months ago I came upon a man's confession that he had an annual tryst with beauty and holiness. Hesitantly he told the story lest his words should fall upon unsympathizing ears. Hopefully he sent it forth, reaching out for the companionship of those who would understand. Every year at a certain season he was wont to go to a place in the hills. The spot was remote. Neither rail nor auto highway availed to give passage to the final goal. At the last he must climb, on foot and with pain, to the top of a high bank. His visible reward was a small group of wild flowers in bloom, that somehow spoke unutterable things to him out of their clean loveliness. He did not lift a hand to break a stem. He simply stood or sat and looked at the wonder, and let it fill him afresh, till the fulness overflowed in feeling and thought; old tides of awe and gratitude and satisfaction and hunger running with renewed strength as if their pulsings knew the stir of cosmic power; thoughts that were no strangers to him building themselves up to surprising greatness as he saw life and manhood and relationships in the glow of light supernal that shone in this place of contacts between a man and a Something beyond himself that made for beauty and holiness, for the holiness of beauty and the beauty of holiness. Then he came away, stepping still as if on holy ground, leaving the flowers untouched—for were they not as the burning bush to him?—and back he went to the common things of his round, with the light of that hour of vision making day within the secret places of his being where the quality of deeds is mothered, and with the flood of noble passion running strong.

Once more he had visited the spot of which he could say to himself:

Here are the heights and spaces, here in view
Of love and death, the silence and the sky,
We are content to put contentment by
And work our sad salvation out anew.
Here all mean ways of living, all untrue
Measures of life, are done with; you and I
Can gauge our years by God's eternity,
And find the right a simple thing to do.

But now

the pitiful happenings of every day
Encompass [him], and windy words of men;

not merely the words of the multitudes whose speech betrays a life on a level far beneath what he has seen and felt and longed for; but also the language of the learned. There are literalistic readers of the great book of nature who will remind him that what he saw on the hillside was flowers, of a certain kind and class, with a history of species and genus that may be traced through palæobotany, back to the beginnings of life on the earth. Just blossoms, matter, shape, color. Why be stirred as if the experience was an event instead of mere commonplace? There are men who will study this man with curious interest, if he will so expose himself as to become a specimen they can pin down on the table in the dissecting-room of their psychological laboratories; and they will hand him forth presently, himself and his experiences all nicely tagged, so that he may know what was the worth of his great hour. Upon one word they will dwell with a special force—esthetics. They will analyze for him his past, his antecedents, to show how it is he is such a lover of the beautiful; they will probe his present to determine what reaction sends him out on his annual pilgrimage to feed fat his starved being in that private Arcady. So will he and his day of days be reduced to a bunch of labels, to a group of notations in accumulating data on case histories of which these psychologists are immensely proud. If he has heeded the talk of these learned men he passes from his con-

tacts with them, bearing the record of the ratings they have given him, but with an intellectual rather than a personal interest in the power that laid hold of him while he looked upon the serenely lovely blossoms in the trysting-place of his soul.

There is a danger in these times that a man will be talked out of the greater realities of his religion; that in the endless arguments and discussions, the analyses and siftings and weighings and classifyings, the values of things examined and appraised will somehow be lost; and, in the midst of his learning, or of the more or less orderly heaps of the learning of others he has gathered about him, he will sit poverty-stricken, stripped of the possessions that made his manhood rich and strong.

This danger is real. Not out of imaginings, but out of experience do I speak; and I dare believe that in this I am a representative of many who are passing through situations I have known and still do know. I have been brought up and have come to maturity, regarding certain values in morals, of the heart, of the spirit, as most precious. They belong to the very fountain, the progress, and the goal of my personal life. These values are threatened by the talk of the times, not the frivolous chatter, but the serious discussions.

Conservatives? Yes, so we are. Unafraid of the tag. We have somewhat to save, precious things. Values are after all not so numerous. They are not so easily and quickly acquired that one may lightly trifle with them or let them go. Hence our love and reverence of the home. Hence the invisible, but real warning against trespass upon its sanctities. This conservation of the home belongs to our religion. Religion implies conservation of values. I dare believe that I am not alien to the heart of true religion, I am not violating the mind and the spirit of Christianity when I say that for the sake of certain values, superlative values to me, I cultivate resistance that grows into indifference toward accepting some modern ways of thinking.

My boyhood admiration for a certain Diogenes, once citi-

zen of an old-time Greek polis, on account of a brief speech that is reported to have fallen from his lips on an occasion of grave importance, has lived to see itself upheld by my developing sympathy with the man in the sturdy independence of his thought and life. To be sure I do not know that the story of the philosopher's encounter with Alexander of Macedon is vouched for by the most modern critics. The tale may be remarkable for absence from the Q document of the life of Alexander. It perhaps should be regarded with grave suspicion because it may be in a life of Diogenes compiled by a predecessor of one Mason Locke Weems. I do not profess to be sure. But the story is right worthy to be true. Alexander, king, conqueror, builder of empire, casting the shadow of an imposing name across the islands and the sea adjacent to subjugated Greece and afar into Asia against the light of the imperial potencies of the East, will pause for a moment before the humble habitation of Diogenes. The philosopher is at home, sunning himself at the lowly door, when that gigantic shadow falls. What can he whose wish commands achievement do for the occupant of so poor a dwelling? "This favor," said Diogenes: "stand aside so that the sun may reach me."

With all due meed of thanks to great personages in the world of present-day discussion of morals, of relationships between men and women, of relation between man and God, I must exercise that individual freedom which is generally theoretically admitted but often practically denied, and cry: Darken not the sunlight for me; I need vitamines that are not found in some certified milks and meats.

1. There is an ultraviolet of the conception of morals which my being finds necessary.

Thomas Henry Buckle remarked [1] that

> There is unquestionably nothing to be found in the world which has undergone so little change as those great dogmas of which moral systems are composed. . . But if we contrast this stationary aspect of moral truths

[1] *History of Civilization in England.*

with the progressive aspect of intellectual truths, the difference is indeed startling. All the great moral systems which have exercised much influence have been fundamentally the same; all the great intellectual systems have been fundamentally different. In reference to our moral conduct, there is not a single principle now known to the most cultivated Europeans which was not likewise known to the ancients. In reference to the conduct of our intellect, the moderns have not only made the most important additions to every department of knowledge . . . but besides this they have upset and revolutionized the old methods of inquiry.

Buckle concludes that "Since civilization is the product of moral and intellectual agencies and since that product is constantly changing, it evidently cannot be regulated by the stationary agent." The intellectual agent, to his mind, is "the real mover," by reason of its activity and capacity for adaptation.

Mr. J. B. S. Haldane[2] in a discussion of "Science and Ethics," has shown that science affects ethics, by creating "new ethical situations," "by pointing out previously unexpected consequences of our actions," "by influencing our views as to the nature of the world, in fact, by supplanting mythology," "by showing that any given ethical code is only one of a number practised with equal convictions and almost equal success," and "finally . . . by an adoption of the scientific point of view" (that is, suspended judgment, agnosticism in religion), "deliberate suppression of emotion until the last possible moment, on the ground that emotion is a stumbling-block on the road to truth."

I have been at pains to quote these writers in order to suggest that out of all the brilliant achievements of science there should come clearer and more adequate interpretations of moral oughtness, and at the same time to indicate that exposure to rays of scientific talk may effect paralysis and atrophy of nerves of moral endeavor.

On the one hand some ancient classic statements of what a man ought to be and to do as a person conscious of moral

[2] *Harper's Magazine*, June, 1928, p. 1f.

relationships have received illuminating restatement and detailed analysis and expansion. Venerable indeed are the laws of the second table of the great Old Testament decalog. The Teacher of Nazareth passed those words through the lens of his mind, and behold, moral requirements that search not only the realm of external deeds, but the inner life of thought and attitude and desire, so that a disciple of the Nazarene can no longer take refuge behind the fact that he has not touched man or woman with ill in word or deed when the shame of secret consenting to unconsummated vice or crime is upon him. What a word is that of Hosea: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" With convincing simplicity Jesus translated that saying into the terms of the human life. Himself the Good Samaritan, he bade by word and example that men should go and do likewise. "Whatsoever ye would that men should do to you, do ye even so to them." And now these words of the Master Moral Man are reproduced in broadening and deepening detail of application through the glasses of modern knowledge.

But a strange thing occurs. At the very time when science by the practical work of its varied disciplines makes us increasingly aware that the whole world is a neighborhood, a community, and that men are their neighbors' keepers, regardless of color, tongue, race, or class; that a devastating flood in the Yangtze Valley is as much our concern as the fall of levees before the Mississippi in its springtime madness; that we owe it to humanity to wipe out hook-worm from the South, and the sleeping-sickness from Africa; that we cannot look with indifference upon brutality to child workers in Persia or regard with easy-going tolerance the existence of the war mind with its threat to turn populous cities and lovely countrysides into shambles and dumps of ruin—at the very time when the development and the spread of knowledge are making everyday goals of ideals for which some disciples of the Nazarene

stood forth in loneliness on crosses of neglect or obloquy, there come a weakening of sense of obligation and an obscuring of all definiteness of moral action. There were both definiteness and dynamic in the morals of the New Testament. But today if one listens to some voices by no means few or weak, one gains neither the counsel of a sign-post nor the urge of a motor. The fruit of certain teachings has been a belief that one ethical code, ancient or modern, is as good as any other; that one has simply to choose or invent what one will, adopt some agreeable convention with one's friends or associates, and all will be well. So the serious business of human relationships is likely to be converted into a laboratory of madcap experiments fit to make a Puck laugh or a Jeremiah weep.

Natural science waited until the nineteenth century for the real efflorescence of discovery of the laws of nature. Millenniums of an arctic night of ignorance of the physical universe have passed, and now at last the twilight and the dawn. Morals, we are told, has not kept pace with this rapidly brightening day. It is doubtless easier to perceive and to state some of the laws of physical nature than it is to determine orders of human behavior that may properly be termed the ways of essential rightness of relation between person and person. But that there are such orders one may reasonably believe. Whatever our present ignorance, we have working statements of some of these laws that make possible living that is rational as well as beautiful and noble, and fruitful in very exalted satisfactions for the individual and for society. That we do not succeed in making more out of what is really available is due, in considerable part certainly, to an exaggerated and distorted passion for individual freedom and self-expression which makes the younger and the older element as well forget that, while individuals, they are members of social units, and that what allures as personal freedom should be controlled by social responsibility. This is Christian teaching, but it is scientific as well. Paul's fine illustration of social privilege and

responsibility is repeated in modern scientific picturing. He spoke of the body and of its larger external members. The modern writer on ethics speaks of microscopic cells. But the truth set forth is the same. The tiny cells in the body live for the body and are dependent upon its life. A man does not live to himself. And a group does not live to itself, whether it be a gang of disorderly boys, or of bandits and gunmen, or of alleged intellectuals who would jazz up the human situation to what they feel is a more endurable liveliness by accepting as controls such principles as "We may do all we can get away with," or "One is bound only by the rules of the game one's group is playing." We can learn the laws of nature, and so may perceive, not only what men have been doing with matter and forces, but what they may achieve by increasingly intelligent use of what nature affords. Similarly we may learn the ways of right human behavior, not simply the ways men have been behaving, but the ways in which men must use themselves and others if the highest ends of self and of society are to be attained. While we wait for more adequate statements of wisest action in the situations of today, one is not left to anarchy or inaction, there are the restraints and constraints of a spirit and principles of living which remain unsurpassed though they began to function nineteen hundred years ago. Still there is health, wisdom, and power in the light of the Man of Nazareth, who bade men "Love one another as I have loved you."

2. One must live, if one is to live at any height, by one's vision of the ideal in human relationships, such as Paul has pictured in his sublime poem with its climactic last line, "Now faith, hope, and love last on, but the greatest of these is love." But does love last on? This value is threatened in our day.

I have elected to speak of one quarter in which the threat is very real, the love between man and woman.

Ideals have centered here, in this fundamental human relationship. Any one who has answered to the finest in English

and American tradition will not need more than this word. At once echoes pulse within him, arising from a dearly loved family life no less than from song and story that have phrased his longing and endeavor. Tennyson has said it in King Arthur's words to Guinevere:

> I was first of all the kings who drew
> The knighthood-errant of this realm and all
> The realms together under me, their Head,
> In that fair order of my Table Round,
> A glorious company, the flower of men,
> To serve as model for the mighty world,
> And be the fair beginning of a time.
> I made them lay their hands in mine and swear
>
> . . . . . .
>
> To lead sweet lives in purest chastity,
> To love one maiden only, cleave to her,
> And worship her by years of noble deeds,
> Until they won her; for indeed I knew
> Of no more subtle master under heaven
> Than is the maiden passion for a maid,
> Not only to keep down the base in man,
> But teach high thought, and amiable words,
> And courtliness, and the desire of fame,
> And love of truth, and all that makes a man.

But this ideal is mocked, both in Tennyson's poem, in the very court of King Arthur, by the very woman to whom his love was given with noble constancy, and in real life as life stories and statistics set it forth, by multiplying divorces, by trial and companionate marriages, and in the literary world of novelists and essayists, who speak, as they aver, in the name of social freedom and of philosophy and science.

Joseph Wood Krutch, writing on "Love, or the Life and Death of a Value," [3] invites his readers to lament with him the passing of love as a value. He has in mind that virtuous love between man and woman, of which our poets sang, and

[3] *The Atlantic Monthly*, August, 1928.

which our religion commends, love that to our Victorian forefathers, and indeed to us, has seemed so inevitably valuable as to justify belief in its first-rate if not perhaps supreme importance.

But our age has specialized in the study of origins, and has found that somewhere between savagery and civilization love is born. At first sexual union was a relatively simple process, important for its biological function, and had a low position in the hierarchy of values. The lover had no place beside the famous hunter or warrior. But presently he won a place. The soft emotions were accepted into song and story and revealed

> an amazing capacity to elaborate and complicate themselves. They came to be regarded with respect and awe; a mythology quite as elaborate as that concerning the combats of warriors grows up around them; and tacitly it is assumed that a great love is a subject hardly less worthy, hardly less near the divine, than a great heroism. . . Love is, then, not a fact in nature of which we become aware, but rather a creation of the human imagination. . . Behind the simple phrase "Love is best" lies a history, half of social organization, half of human imagination, which volumes could not adequately trace.

Here then is a value due to illusions. Moderns have not set out to throw away the value, but to strip off the illusions, in the dearly modern phrase, "to set men and women free." The intellectuals have been busy. So great is their success that now they face love itself with a challenge, "What is it worth?" They no longer feel that it is obviously and in itself something that makes life worth the living. The old inhibitions are gone, the penalties which were visited for deviations from the code have been removed, love is so accessible, so unmysterious, so free, that it is trivial. The sexual act "is a simple biological one which sends no reverberations through a spiritual universe, and so it no longer has any transcendental implications."

So far I have been following Krutch, reducing his many

words to few. With him agrees another recent writer, a Frenchman this time, Andre Maurois,[4] who speaking of the "Past and Future of Love," has very conveniently summarized the laws of the evolution of love as he sees them:

(1) In any society where woman is a slave passionate love never develops. Homer's Achilles, deprived of Briseis, nurses the hurt to his self-love, but does not pine for the girl. She is resigned to go with the conqueror of the hour, for a woman is the reward of superior strength.

(2) In a more advanced society where the force of social conventions is stronger than physical force passionate love soon develops.

(3) In a society where men and women are almost constantly separated by the functions and manner of life of the two sexes—chivalrous love comes into being.

(4) In a society full of leisure, where men and women live much together, we may expect love composed of coquetry, together with a certain facility of morals which will finally make an end of chivalrous love. Maurois points out that leisure gives men and women time to meditate upon their feelings, to analyze them in detail. Presently a taste for such exercise is acquired, and a literature is developed to meet the appetite—the psychological novel appears. Leisure has effect upon morals, for boredom attends prosperity, and shows itself a leading cause of moral laxity. The beauties of chivalrous love disappear, the petty strategy of physical love takes their place.

Both Maurois and Krutch instance contemporary novels as giving evidence that the era of "make-believe," of the illusions that attended chivalry, is nearing its end. The one-time respect for the imagined perfect woman is going, if perhaps not already gone.

Neither writer is happy over the situation. Life is growing sadder and emptier for those of whom the facts described

[4] *Harper's Magazine*, June, 1928.

are true. A value has been lost; and as Krutch points out, life is not so rich in values that we can view the loss of even one of them with complacency. Our ears hear only a limited number of sounds, our sight is confined to a certain definite spectrum range; beyond these limits, silence and the dark.

> Of the processes of life only a few rise to the region of elaboration and poetization which make them potentially a part of significant human experience. The number of such conscious activities is too strictly limited to permit us to accept the reduction of so important a one as that of sexual union to the status of a mere triviality.

There can be no doubt that romantic love loosed incalculable energies. As Maurois has remarked:

> it has been the inspiration for our noblest works of art and for the most resonant actions in our history. Practically the entire fabric of our Western civilization is born of a social system founded on respect for woman and a belief in the inherent worth of love. . . It is hard to conceive of any impulse for living which could replace its marvelous combination of physical desire and intellectual union.

"Physical desire," the French novelist Proust has observed, "has the wonderful faculty of setting a higher value on intelligence and supplying a solid base for the moral life." Krutch adds that love, for the Victorians, performed some of the functions of God. It brought them into the presence of the mystical. It awoke reverence, loyalty; it moved to all sacrifice. The world, to some, is Godless. Shall it be also loveless?

For some it may become loveless, filled with the accompanying sadness and distaste for life which so-called progressives have won for themselves. A section of young intellectuals may be breaking away from the old ideal and its code, a section sufficient in members and even in social significance to give novelists excuse for their ultra-modern stories, and to justify social historians in reporting a law.

Nevertheless, there are those of us who refuse to be greatly stirred, except to pity and contempt, by that word law. It describes a trend in which we distinctly decline to be caught

and carried. There is another law in American society, the law of adherence to the old ideal of relationship between man and woman, which we accept, not because it is old, but because it has approved and still approves itself as good—values too great to be lost are its fruit. In our inner experience and in the outer manifestations of the daily realities of life, we know facts that overcharge the simple word "love." We know a reverence for personality that was present from the first and that has deepened with the years of sacred intimacies. The trust that answered to trust has had none occasion to die of discovered illusion, nor has it paled to commonplace. The wonder of the partnership has not faded with its springtime and summer. The simple words of the lovers have an added charm and dignity; they are crown jewels in our treasury of speech: husband, wife, father, mother. The riches of satisfactions are not exhausted; they increase with use.

But what if the number of those who think and feel with us is less than we suppose? Then am I reminiscent of a New England countryside where hills and valleys once reclaimed to the culture of farm and garden are given over to the wilderness again. The law of the wilderness is wild things, weeds and rank growths of underbrush. Yet, islanded in the midst of untamed exuberance, beside a door-sill stands a rosebush unfailingly delivering summer after summer the beauty and the fragrance of its blossoms. The law of the rosebush is the rose; and with that law we are content.

3. Companion with the illusion of love there is passing another, we are told, the illusion of the worth, the greatness of man. We have been heirs of the belief that there is a possible nobility in human souls which may be developed to glorious stature and which may stand forth in untarnished splendor when external fortune is broken, crumbling, lost. Poetry and history, the drama and biography, used to celebrate the deeds of heroes. In the drama at the height of its achievements, that is, in the tragedies as handled by such masters as Æschylus

and Shakespeare, the deeds and characters of men who suffer were presented, to show that, however dark the world of things may become, the heroic person has undimmed glories within himself. Such faith in the possibilities of human nature sufficed not only to enable famous literary craftsmen to build their masterpieces, but also to inspire great soldiers of war and peace, and untold numbers of humble folk, the record of whose lives no monument will ever tell, to dare and bear and do. Henry Van Dyke pictures Henry Hudson in the hour when, on the bay which bears the explorer's name, mutineers have abandoned him and a loyal few in a small boat while they sail off for England, refusing any longer to give him service in his search for the Northwest Passage to the seas that wash the shores of China and India. Hudson does not cease pursuit of the quest which to him is as the Holy Grail, but recalls

> the other names
> . . . written in the chivalry of God.
> As men who served His purpose. I would claim
> A place among that knighthood of the sea;
> And I have earned it, though my quest should fail!
> For, mark me well, the honor of our life
> Derives from this: to have a certain aim
> Before us always, which our will must seek
> Amid the peril of uncertain ways.

His thought ranges back upon his progress of discovery, then returns to the floating islands of ice that hem him round with threat and mystery, while he has no stanch ship, only this cockleshell of a boat. None the less he bravely says:

> The world is round, and God is everywhere,
> And while our shallop floats we still can steer.

Then turning to his helmsman he cries:

> So point her up, John King, nor'west by north!
> We'll keep the honor of a certain aim
> Amid the peril of uncertain ways,
> And sail ahead, and leave the rest to God.

So the mazes of the icy North swallow him up, a flaming soul of heroism. Many more like him have died in the same faith.

But now we are told, this faith has no real foundation. Man has no such greatness as the epic and tragic poets and writers of elegies in country churchyards have declared. Meanness marks his character as well as his surroundings. Instead of seeking for something noble in which one can believe, your modern looks to find something small enough for him to accept. He does not tell tales of noble men. For him noble men do not exist. Hence biography, the novel, and the drama are being charged with a miserabilism, pitiable in the extreme. The best the writers of such mind can produce is a scene of pathos, not grandeur amid ruin.

This is nothing new under the sun. Other generations have seen it. In fact, it has come and gone again and again, in recurrent pendulumlike swing. It appeared in early decades of the Roman Empire, but the rise of Christianity delivered men from its power. It cursed Europe in the Middle Ages, but the Renaissance and the Reformation brought the European world into renewed contact with cultural spiritual powers that reemphasized the worth and the dignity of man. It is upon us now in this twentieth-century era of boasted intellectual advance. And where is the spiritual power to achieve deliverance, for intellectuality writes " illusion " large upon all wherein one had thought to find inspiration and foundation for faith and hope—upon religion, upon the very Christ of Christianity?

4. Doubtless it has been easier for some of us to cleave to our views of manhood and of the relations between man and woman because we began our lives with Christian ideals before us. Our religion entered mightily into the framing of our concepts of the home and of the lives of the builders of the home. Were we beginning life now, would we have the same experiences? For one of the most common experiences in our modern world is the questioning and shattering of cherished

beliefs in religion. Nothing is so exalted or sacred as to be above the attack, not even the Christ himself.

Mr. George Wharton Pepper [5] in reply to Theodore F. McManus who had assailed Protestantism and exalted Roman Catholic imperialism,[6] has affirmed that

> there are fixed stars in the Christian firmament—Protestant astronomers cannot injure these stars any more than papal authority can multiply them. . . The zenith in the firmament of Christianity is reached when the soul attains to a practical, thoroughgoing devotion to the Person of Jesus Christ.

Now it is true that astronomers cannot injure the stars. These remain stedfast through all the talk about them, no matter how wise or foolish the talk may be. But even the greatest lights in the firmament may be obscured to invisibility by dust-clouds, smoke-clouds, the vapors of cities which are so dependent upon the heavenly bodies for the maintenance and the ordering of life. But the stars of which Mr. Pepper tells us are not in the heavens above us. They are in the sky of religious thought and belief. Discovery of them has been reported to us in records of experience of religion. The reports are matters of history. Inevitably the record will be searched and criticized. These stars in the sky of our concepts are an inheritance. Other men say that they saw these lights, and that they are of such and such magnitude and in such and such relations. Were these men Ptolemaic or pre-Copernican, or Copernican, even post-Copernican, yea, even thoroughly modern in their equipment and outlook as astronomers of religion? Thus the critical inquiries run. Nothing avails to stop their running. It is instantly obvious that a storm of words thrusts itself in between the beholder and the stars of religion. He is plunged into thickening haze of doubts and questionings.

It is conceded that there was such a person as Jesus of

[5] *The Atlantic Monthly*, August, 1928, pp. 247-254.
[6] *The Atlantic Monthly*, May, 1928, pp. 594-608.

Nazareth, but that the Four Gospels are credible accounts of his career, his teaching and his work, is disallowed. It is affirmed and reaffirmed that the writers of these documents were not men with a historical sense, but that each was a man with a purpose to serve, who would not hesitate to select from available material afloat in oral tradition or in literature whatever fitted his plan, and who would elaborate or otherwise modify existing reports or even invent new stories in support of his thesis.

> Instead of the picture of some original Matthew, [for example] who sat down independently of everybody else to write a biography of which he was brimful of information, we have the picture of a theologically-minded Jew who labored before the dawn of what we understand as historical science, sitting down at a littered study-table to compile from all available sources a Life which should fit in with his own preconceived prejudices and beliefs.[7]

From this point of view, the Gospels were purely propaganda pamphlets. They "were not written, as many so often suppose, to convey the details of the life of Jesus to the world, but they were written to provide confirmation of and support to a more or less diffused and vague knowledge of him which Christians already possessed"; and to recommend Christianity to the Gentile world. Hence the insertion of miracle tales, and hence also the presentation of a coloring that sets the Jews in an unfavorable light. For these Gospels were not composed "by cool historians anxious to preserve facts so much as by ardent theologians anxious to support theories." Perhaps "anxious" is altogether too strong a word; certainly I cannot see why the man from whom I quote should have selected it, as if to imply that the Gospel writers had to labor in fear lest their theories should fail of acceptance, for he goes on to say that, "in a sense, the Gospels were inadequately and sketchily written . . . due to the fact that the theories were so widely accepted" (Keable).

[7] Robert Keable, "The Great Galilean," in *The Atlantic Monthly*, November, 1928, pp. 577-587.

Thus the real Jesus was never presented in history. He has been lost. His figure has been overlaid by another built up out of myths and legends by generations of admirers. The Gospels exhibit layers of literary compositions; the older of these strata are more free from the vices of miracle tales and pandering to Gentile tastes. If only one could get at these earlier documents in their original form one could see the real Jesus more clearly. Chief among these underliers is one which because of its character of the primeval is named the Source. But alas, when this great Q has been dug out as well as may be by the picks of the literary miners, it shows itself vitiated in part at least by the fondness for wonder-tales. Evidently tradition did not carry Jesus with it. At the very beginning it ran away from him, and filled its stream not with reports of him, but with imaginations and reasonings whose burden was his praise.

It might almost seem that even the earliest believers in Jesus never really saw him as he was. Their picturing of him to themselves was always idealized and more and more theologized. What they began successive generations of Christians have carried on, with increasing elaborateness, developing

the most wonderful and beautiful figure that the world has ever seen. The European mind [says Keable] has made many achievements, achievements in art and science which are stupendous in their magnitude, and which well prompted Swinburne to sing, "Glory to Man in the highest, Man is the master of things!" . . . But none of its past achievements can vie with this, and confidently we assert that none of its future achievements will surpass it. The Western human mind has given substance to this figure of the traditional Jesus. In so doing, it has, if you like, made a God; but the miracle is that that God, which must in a sense have been made in its own image, should be so surpassingly beautiful. No one of us has done it; a million minds have brought to it every treasure that they possess. The admirable tenderness of a John, the civic sense of an Augustine, the logic of an Athanasius, the humility of a Saint Francis of Assisi, the wide vision of a Loyola, all have gone to the fashioning of that figure. To make it the Jew has given of his mysticism, the Greek of his subtlety, the Roman of his justice, the Anglo-Saxon of his prac-

ticality, and the Frank of his sense of beauty. A thousand unknown men and women have added touches here and there, not only of set thought, by their creative ability, but unconsciously, by the beauty and nobility of their lives. Rightly too do all of these artificers speak of Jesus as their Founder, for he it is who began this thing, however shadowy he may appear when we look back to him, by the unique beauty of his life and sayings. Christendom has made for itself a God; we call his name Jesus; and truly it was Jesus who began the work. But this God of ours, this traditional Jesus, is not the historic Jesus, and is not the literary Jesus of the Gospels.

Here then is an illusion indeed! Some John of today, writing in an enthusiasm of assurance such as moved his predecessor in the early Christian decades, might well say, "Our hands have handled this Figure which we have regarded with awe and love, so sublime and lovable it is"; but his words recoil upon him, for the Figure is indeed men's own fabrication.

What now? Shall we decline to be any longer victims of self-deception? What is a minister of the gospel to do? Confess himself deceived and a deceiver that he has so long read the New Testament to his people as if it were the story of the real Christ? Remove the book from his pulpit, and substitute for it *Jesus, a New Biography,* written by one who, from the burden of material on his study-table has selected and assembled that which fitted his hypotheses and theories? Shall we tell the world that "all men's Comrade, Prophet, Priest, and King" is hopelessly lost, and we cannot help men to see Jesus? In this critical hour of the world's moral and spiritual affairs is the one great Light and Life of men resolved into the substance of a dream, pleasing while it lasted but so disappointing when one awakes?

I do not wonder that the author of the statement of the growth of the Jesus-God legend to which I have referred, would wave us back from the brink of the act of moral and spiritual suicide to which his argument would naturally lead. He warns us that the values in the traditional Christ are too great to be allowed to pass.

Without him our civilization will wreck itself in some unimaginably bloody war, or in some hideously materialistic phase of machinery and vulgarity in which life will not be worth living. In him and around him there has been concentrated for so long all that is beautiful and worth while, all that is noble and generous, all that goes to make up the best in man, to such a degree that in losing him we lose it.

We must believe in him.

I do not wonder at his eager concern. It is akin to the best spirit in some other modern intellectuals, disciples and apostles of religious education, who while exultantly vaunting their freedom from participation in the folly of believing the Jesus legends in the New Testament, nevertheless discourse engagingly about residual religious values which must somehow be saved to men out of the wreck of the story which has pictured the center of the attention of adherents of the Christian religion, the person of the Lord Jesus. I can only hope that concern for the values the world is in danger of losing may increase. But I submit that it is folly to teach men that the New Testament is so inwrought with myth and legend, that the figure of the Christ as we have it is the fabrication of men, and then expect them to hold and to develop in fruitfulness the something of worth their religion possesses. Convince men that the structure in which their ideals and hopes are embodied is an illusion; will then the hopes and ideals survive?

I dare not lose the Christ. I do believe in him. Not because I can demonstrate to every one the historicity of his figure as I see it; not because I can prove to you or to any one else the authenticity of a New Testament story which contains spiritual meat and drink for me. I believe in the Christ who meant so great things for his early disciples that they saw and felt the unutterable ideal and struggled with the telling of it to such purpose that the glory of it transfigures their primitive picturing. I believe in the Christ who has been the great urge in the Christian generations so that the power which has gone forth from him explains the Roman world evangelist Paul and

the modern city bishop Phillips Brooks. I believe in the Christ who draws men to him, each of them searching his own being for noblest self-expression that it may be offered as tribute of praise and adoration to the One whose lowliness as the Servant of them all commands the greatness of them all into service of him. His figure does not seem obscure. It stands forth in the story of men's answer to him as given in the New Testament and in the history and biographies of the Christian centuries, even amid the weakness and the sins of men those centuries have revealed. I believe in the Christ of the Cross. Q may not contain the story of the crucifixion. The offense of the Cross may still be great to many moderns. But I need the love that loves on even to the end, that fails not through all the world is and that I am.

Love bade me welcome, but my soul drew back
Guilty of dust and sin; but quick-eyed Love,
Observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.

"A guest," I answered, " worthy to be here."
Said Love, " You shall be he."
" I, the unkind, unthankful, ah! my dear,
I cannot look on thee."
Love took my hand, and smiling did reply,
" Who made the eyes but I?"

" Truth, Lord, but I have marred them; let my shame
Go where it doth deserve."
" And know you not," says Love, " who bore the blame?"
" My dear, then I will serve."
" You must sit down," says Love, " and taste my meat."
So I did sit and eat.

DISTINCTIVE ELEMENTS OF RELIGION

Professor EARL E. SPEICHER
Northland College

THE scientific study of religion has been more successful in discovering what religion effects in life than what it is in itself. The contribution made in recent years to the understanding of religion, particularly in elaborating its social and ethical significance, can hardly be overestimated. Religion has been demonstrated to be an indispensable concern of life. But this very success contains an element of danger. As already noted, the emphasis has fallen very largely on the social aspects of religion without a corresponding endeavor to understand and utilize the distinctive elements of religion.

One is impressed by the trend of the whole movement. The pendulum has swung all the way from the esoteric, intellectualistic and theological conceptions of religion to social, pragmatic and humanistic. The trend within the Religious Education Association is interesting. The churches too are falling into line in stressing character education. For many years attention has been centered upon the life-character values of religion and upon the necessity of expressing religion in terms of improved living. It has frequently been said, "Religion is life." Also, "Jesus taught a way of living." To this end much effort has gone into the development of a technique for the attainment of the character values of religion. And this movement has been producing results, notwithstanding the difficulties and even absurdities which have been encountered in attempting to make religion practical.

The public school is discovering itself to be far more pious than it ever dreamed. Of late years character objectives are more and more to the fore. In nearly every subject material for character training is being found. Especially fruitful in this regard are courses in civics, sociology, history and litera-

ture. A special course in character training also is sometimes provided.

But what has this to do with religion? some one will ask. Everything is the reply. The public school is not godless. Indeed many insist that the public school is effectively teaching religion—not the creeds of the churches or theology, but ideals, morality and social-mindedness. This is true. And the churches ought to recognize, more than they do, this important contribution of public education. Nevertheless the study of religion in a restricted sense, the use of Biblical material, the cultivation of religious experience by worship and spiritual exercises are seldom given a place, if indeed they are not forbidden by law.

Now the danger certainly is not in teaching character too effectively but rather of teaching religion too little. Or is the teaching of character sufficient? Does religion have a distinctive contribution? What bearing, incidentally, has this upon the function of the church? Is there danger of religion being absorbed in character training and thereby losing its distinctive function? Is religion an aid to conduct?

Answers to the above questions will depend on the nature and scope of religion, its relationships to conduct and human behavior in general. (By "conduct" we mean only overt ethical activity, and by "behavior" all human activity in addition to ethical activity.) The purpose of this paper is to indicate the need of making a distinction between religion itself and its social and ethical effects. No attempt is made however to deny ethical content or significance to private religious experience. In fact the contrary is stoutly affirmed. But it *is* maintained that when the ethical aspiration and idealism of religious experience issue in righteous living they had better be designated ethics or at least practical religion. Tentatively, therefore, let us designate the emphasis in religious education on character or conduct as practical religion to distinguish it from pure religion. The elaboration of this distinction follows.

Religion and Conduct

Religion and conduct are closely joined yet entirely distinguishable. In primitive life religion and conduct are not clearly defined. There is no conscious distinction. Life is unspecialized and the relationship of religion and conduct is simply a phase of the homogeneity of all life. But as life grows more and more specialized, religion emerges as a separate and distinct function. And as the moralization of life continues, religion stands in need of making similar advances in bringing its practise and conceptions into line with the ethical standards of life in general. (Religion at its best initiates ethical reform.) The deity, for instance, becomes interested in the conduct of his devotees, sacrifice takes on ethical aspects or indeed is abandoned entirely for a purely spiritual and ethical relation to the deity. Consequently in higher religions, especially Christianity, the relation of religion and conduct has become very close and intimate. So dominant has the ethical aspect become in the modern trend of religion that there is real danger of its completely overshadowing the distinctively religious and spiritual aspects of religion. This movement is not without foundation in the New Testament.

What is the reason for this close kinship of religion and conduct? First, conduct lies very close to the heart of the Christian religion. It is the nature of an advanced religion to be concerned about conduct prior to other forms of behavior; it first affects behavior at the point of personal conduct. Religion is intensively personal and, outside of religion itself, conduct is the most personal concern. It is only natural then that religion should be very closely bound up with conduct.

Second, conduct has commonly been used as a test of the validity and sincerity of religious experience. The reason for this is obvious. In the economy of life nothing exists of or for itself but must contribute to the well-being of life in general. It is necessary and legitimate that this should be so. What-

ever else religion may do for the individual it ought to contribute toward the building of character. So when conduct does not square with religious experience, and similarly when the intentions and aspirations of religious experience do not modify conduct, the individual is open to criticism.

Consequently, the prophets of religion demand fruits of conduct commensurate with the religion espoused. Said Jesus, "... ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith:" Jesus found the trend of religion in the wrong direction—away from personal responsibility and sincerity of motive and purpose to external conformity to the letter of the law. In the process conduct escaped as a primary concern of religion. The source of the trouble was undoubtedly in the lack of genuineness of personal religious experience. At any rate, religion was subjected to a test of genuineness in the first reach of its objective expression. Moral inconsistencies challenge the attention of the prophet of religion.

But this implies something more fundamental than appears on the surface of a socio-religious movement such as Jesus initiated. Only the outward expressions of religion are clearly visible. But religion proper is an inner experience. Only when overt religious behavior is symbolical of inner experience may religion be observed. Religion by its very nature tends to find expression in solitude. So it was with Jesus. True, his life, personality and teaching breathed the spirit of religion, but comparatively little is recorded in the Gospels about Jesus' private religious life. This does not imply that Jesus' moral and ethical living was disassociated with religion or that he neglected the cultivation of his religious experience. The Gospels in fact give the opposite impression.

Jesus' consciousness of and fellowship with God was the fundamental and motivating experience throughout his entire ministry. His communion with the Father was the very bread of his daily experience. On no other basis could the life and

ministry of Jesus be explained. His teaching was primarily ethical and social and his life was of a similar nature, but all these things were products of a deep and profound personal religious experience.

Third, the relationship of religion and conduct is further explained in the developing interdependence of life. The higher the development of religion and civilization the greater the need of coordinating and harmonizing religion and conduct. This increasing interdependence of religion and conduct is part and parcel of the process of the development and organization of civilization. Thus while the relation of religion and conduct is not clearly defined in the early stages of human progress they are bound to come into closer accord as civilization advances. And when for any reason this relationship becomes lax both religion and conduct deteriorate. In the meantime a prophet appears to proclaim the dangers of the incongruous situation. The delicate conscience of the prophet is the first to sense the disturbed balance of religion and conduct.

However, a man may be apparently ethically minded and live above reproach without utilizing the resources of religion. Likewise a very religious man may live a very unethical life. There are here however serious limitations. Honesty is reenforced by religion. Religion is refined and directed into socially valuable channels by ethics. Religion provides motive, dynamic and significance for conduct. Without religion conduct is apt to become shallow and shabby. Furthermore, individuals of high moral integrity and attainments have in all probability secret springs of religious inspiration and stimulation which do not appear on the surface.

Religion and Experience

Religion is rooted and grounded in experience. But while experience includes all responses to the total environment, religion is only one distinctive phase of this total response. Religion is a fundamental endeavor to come into reciprocal

relation with the sustaining and directing Entity of the universe.

To relate oneself to the whole of nature requires specialized activity and technique such as are provided by science and art. Religion is primarily subjective and is an endeavor to become adjusted to the teleological and spiritual process of nature. The adjustment is not of overtness but of appreciation, desire, intention and motive.

The origin of religious experience is in objective stimuli, supplemented by subjective tendencies and urges. There is much in the environment to awaken and stimulate religious experience, such as music, friendship, a crisis, the majesty of a mountain, the exhortation of a prophet, or the quiet reverent atmosphere of a temple of God. Within the soul are forces which sometimes seem strange and foreign to one's mundane existence. They remind one of his supreme destiny. At times these religious drives surge up with overwhelming intensity. Heaven indeed does appear to be the real home of the human soul.

Now there are many varieties of religious experience both within the same individual and among individuals of varying culture levels. Differences of temperament, habit and personality further increase the variety of religious experience. Undue intensity and extravagance of religious experience is frequently manifested in the lower levels of culture and during periods of readjustments such as appear in the beginnings of a religious movement. But as these adjustments are completed religion becomes more and more subject to critical and intellectual control.

Varieties of Religious Experience

Within the limitations set above for religious experience there is ample room for great variety. In fact any attempt to standardize religious experience, as organized agencies of religion have in times past endeavored to do, results in check-

ing the normal functioning of religion. Formalism and inertia follow. Normally the range of religion is wide; its depth is only limited by the capacity of the individual. Our purpose in what follows is merely to indicate in a general way the range and content of religious experience.

A word which covers much, perhaps most, of what is designated religion in this paper is worship. It is certainly the heart of religion. Worship is the normal and natural experience to be accounted for by man's consciousness of personal and cosmic destiny. Through worship the individual comes to know the larger life and the spiritual purposes of the universe. Worship is the endeavor of the soul to find peace and harmony with God.

This seeking after God is with feelings of fear, awe and reverence, fear in the first stages of the search and finally reverence as we come to understand God better. The relationship grows intimate and reciprocal but always with reverence for His sustaining and abiding significance.

Circumstances have of course much to do with the nature and form of religious experience. A crisis in the orderly procedure of living, such as food shortage, accident, disease, or consciousness of sin, frequently provides the occasion of religious experience. The particular type of response in these crises depends on the culture level of the individual, his training and conception of God. It may be a religious dance, a gift to deity, a prayer, a conviction of sin or conversion to a higher form of righteousness.

Another form of religious experience is meditation, a sort of living with one's thoughts and experiences with a consciousness of God's presence. Usually there is an element of idealization and aspiration in this religious inventory of the soul. Such fellowship with the unseen company of spiritual realities provides stimulation and reenforcement to lagging intentions and desires as well as a fuller integration of religious experience.

Another form is illumination. On his way to Damascus

in persecuting the Christians Paul saw Jesus in a vision which changed Paul's entire life. He now saw clearly his relation to Jesus. The fact that Paul's conversion was merely the culmination of a process slowly developing over a considerable period of time does not detract from the reality of the illumination, which like a flash overwhelmed Paul and sent him on a mission to the Gentiles.

Exaltation is quite another type of religious experience. In this type new energy, new hope, new enthusiasm buoys one up above the common tasks of life. There is renewal of effort and a recrudescence of spiritual endeavor. It is a mountain-top experience with a clear view of duty and lofty aspiration.

With great significance for conduct is the religious experience of idealization. Great prophets of religion are idealists. The creative aspect of religion is seen in a movement for moral reform which finds its genesis in religious experience. Fundamental adjustments to spiritual realities throw into relief vast possibilities for personal and social improvement. Religion cultivates a desire to achieve a higher righteousness.

In a very real sense religion makes one dissatisfied with the world as it is. The prophet of religion is not comfortable in a world in which sin abounds and where injustice and inequality cast their blight upon the earth. Religion strives for a new heaven and a new earth. Thus out of the white heat of religious experience have been forged mighty movements of world advancement. Through religion men have given, and still give, the last full measure of devotion to the common good. Such are the martyrs of the race.

Furthermore, religious experience is accompanied sometimes with considerable enthusiasm and energy. Normally in religion energy is generated and released. Undirected it may lead to excesses but through guidance it provides dynamic for all human endeavors. Religion has a way of liberating the individual from superficial restraints, especially those produced by organized religion in the way of standardized behavior and

beliefs. In making vital and farreaching adjustments religion tends to free one from superficial and nonessential restraints. In such reconstruction of religion there is usually intense fervor and spiritual power. Jesus' movement and the spontaneous enthusiasm of the early church are cases in point. Jesus was a prophet of freedom. Paul carried forward the cause of religious freedom. Nowhere has the case been stated more emphatically or eloquently than in the epistle to the Galatians. This is an aspect of the Christian religion which is frequently overlooked.

In conclusion then, in accordance with the distinction between religion and conduct drawn above, may it be added that training both in religion and conduct should be provided either simultaneously or by separate institutions prepared to give the specialized training. Especially must the Church provide training in religion. Already a return to emphasis on worship is manifest.

WHO'S WHO IN THIS ISSUE

THE paper on "The Spirit of Protest" was read before The Ministers Association of Chester and Vicinity at the invitation of President Evans. Dr. J. E. Hicks is the well-known pastor of the First Baptist Church of Baltimore. He is a B. A. and M. A. of Richmond College, and later received degree of D. D. from the same institution. The Divinity School of University of Chicago conferred the B. D. He is trustee of the University of Richmond and other institutions. Many will be glad to read this paper.

PROF. MORTON S. ENSLIN of Crozer Faculty has made an interesting and critical study of "The Shepherd of Hermas" reviewing the work as "A Second Century Pastor." He needs no introduction and his work no word of commendation to induce the reader's attention.

PROFESSOR JOSEPH NOVOTNY, of the International Baptist Seminary, is son of the founder of Baptist work in Czechoslovakia, the Rev. Henry Novotny. He studied theology and philosophy in the Universities of Prague, Vienna, Geneva, and London. As Y. M. C. A. worker, he did service in Siberia as Chaplain of Czechoslovakian Army. Was President of Baptist Union in his native country; Secretary of the Union of Constany (Union of All Protestant Churches in Czechoslovakia), etc. He is author of many books and booklets and has been contributor to reviews. He was decorated by his government for work among the soldiers.

THE paper, *Dialogue Concerning Immortality,* was one of a series by special students in Crozer in an elective course on The Intensive Study in the Doctrine of Immortality in the

Department of Systematic Theology; and was judged worthy of a place in THE QUARTERLY by several members of the Faculty. Mr. Rowland Gray-Smith, its author, is a graduate of Spurgeon's College, a B. A. of University of Pennsylvania and " Harrison Scholar in Philosophy " in the same university.

THE eloquent, not to say impassioned, plea for " the Conservation of Spiritual Values " in this number of THE CROZER QUARTERLY, is worthy of every reader's attention and perusal. Dr. Daniel G. Stevens, the writer, needs no introduction to our readers. As Book Editor of The American Baptist Publication Society he has made himself well known and highly honored.

EARL E. SPEICHER, Professor in the department of Education and Religion in Northland College, Ashland, Wisconsin, who writes on " Distinctive Elements of Religion " in this number is an alumnus of Crozer. On leaving Crozer he taught three years in Daleville College in Virginia, during the last of which he was Acting-President. For two years he studied in the New Testament at the University of Chicago, 1921-23, and received the Ph. D. degree in 1924. Since then he has taught in Northland College.

NOTES AND CURRENT DISCUSSIONS

SPENSER B. MEESER

THE MANAGING EDITOR wishes to acknowledge, with sincere thanks, the comments of numerous readers who have been pleased to write, or personally address him, concerning what they regard as the excellencies of THE QUARTERLY. We have a varied constituency and are trying to present both such articles as will awaken interest, even though they deal with less familiar topics and sometimes in more or less unfamiliar terms; and also such as will bring fresh information on the more common-place themes, in a practical way, as an aid to our readers in their common tasks. We hope thus to meet the expectations of all, but all will recognize this is not always an easy task. Each reader should know that in no magazine he reads are all articles of equal value to any one. We hope to maintain the high standard which *The Baptist* recently publicly recognized as reached, and commended, raising the question: "Can THE CROZER QUARTERLY keep it up?" We wish to say—modestly—"We can." Such will be our aim at least.

AMONG the interesting articles this number brings is one on "Immortality," a concern of the human heart and mind that partakes of its own quality; as new as a new-born babe and as old as the ages, the interest in which may "drowse" but never dies. Any one keeping track of current literature in magazines and newly published books must be impressed with the undying interest of men in this subject. The *Atlantic* for May has an editorial of more than passing significance; and the April number of the same magazine has for consideration "Conditional Immortality" by Charles Johnston, traveler, translator and author, of which it may be said that it is a mighty reasoning from a somewhat novel point of view, and

one which can not be ignored by those who mean to think through the pro and con of this concern from the so-called scientific point of view.

Two recent volumes that may add wealth to the conviction of many are: *Why I Believe in Personal Immortality,* by Sir Oliver Lodge; and a volume also published by Doubleday Doran and edited by A. Avery Gates, entitled *My Belief in Immortality.* This latter volume consists of a series of articles and sermons by sixteen different authors, among whom are George A. Gordon, Charles E. Jefferson, Shailer Mathews, W. Douglas Mackenzie, Clarence A. Barbour, Charles F. Aked and the Managing Editor of THE QUARTERLY. These are preceded by a Foreword, an evaluation of the volume by Roger W. Babson. The Associate Managing Editor of The Boston *Evening Transcript,* Mr. Herbert H. Fletcher, also contributes an eloquent appeal.

EVERY one has heard by this time of the stir created by Professor Harry Elmer Barnes of Smith College in his declaration that a new conception of God is needed. Perhaps it were better to say that he raised the question as to this need. The easy answer to the question is that a new conception, or at least a modification of the old idea is needed almost every day; but a new conception, new not by contradiction "in toto," yes, since our concept is rationally formed on the ground of our knowledge and experience, every new item of these should be included in our ground of rational induction. Since almost every day adds to our knowledge of the Universe, and certainly brings some new aspect of experience, it becomes necessary to modify, enlarge, and in a sense make new our idea of God. This process is a commonplace and constant process for thinking folks.

In his written presentation of his question and his argument for his affirmative answer, appearing in *The Forum* for April, 1929, Professor Barnes however affirms, "That the task

of constructing, in the disciplined human imagination, a conception of God compatible with the framework and perspective of modern knowledge is so difficult and baffling as to be, for all practical purposes, futile." This is to say in effect that there is so much which calls for modification that the old concept is broken down. Nothing is left but the name. In such a case we do not have merely a change in the concept but God disappears. Such substitute as might be offered by such an induction is too nearly utterly impersonal and non-moral to be of any service or function in morals and religion, at least as men have understood these.

It is neither rational nor in any sense sufficient to attempt to dispose of Professor Barnes' question by frivolous reply or accusation. His argument compels attention and sincere effort to see a way through. We must ourselves raise the question " Is our working concept of God big enough, great enough, to fit in with and account for the universe such as astro-physics shows it to be? Have we not allowed ourselves to cling to primitive notions now necessarily inadequate to the problem of life and the universe? Instead of ignoring the question it were wiser to get down to most comprehensive and vigorous thinking. He says all attempts at such thinking are futile; as indeed it must be recognized they are difficult and perhaps baffling. Time will tell. Meanwhile it becomes all to be open-minded.

The situation is serious for morals and religion, unless we be prepared for the radical Humanism of say Walter Lippman, who in his *A Preface to Morals* makes virtual claim that God is not necessary for either. (See Review of his book by Professor Harkness in Book Review section of this magazine.) For Professor Barnes, religion, such as theists conceive it, and science are incompatible, impossible in the same " milieu."

In any reconstruction of the concept of God in the light of modern science care must needs be taken, if theistic religion is

to be preserved, to retain the functional character of the concept. Professor Barnes insists, " That any conception of God compatible with modern knowledge would be so vague and indefinite as to be of no direct utility with reference to a personal religion for man here on earth."

That man will always retain some more or less definite faith in a Supreme, whether pantheistic, deistic, theistic or henotheistic, or even less definite than the first of these, seems to be indicated by history and the veiled and ofttimes illy concealed responses of human life everywhere today. Even Epicurus who vehemently rejected God, accepted on the grounds of his theory of knowledge " the gods." And Professor Barnes seems to be well steeped in the Epicureanism of Lucretius when he proposes a godless cult for the modern.

But while we should have open mind to all the revealings of science and be ready to have God loom large in those measurements, it will be well to beware lest in renewing our concept of God we gain an idea and lose God.

ARCHÆOLOGY AND THE BIBLE

I. G. MATTHEWS
Crozer Theological Seminary

EVERYWHERE the interest in affairs archæological is on the increase. The new security under the British mandate and the privilege of bringing back to the home-institutions half of the finds have whetted the interest both of the general public and of the student. The value of such arrangements was demonstrated in our vicinity when towards the end of May the Museum of the University of Pennsylvania put on exhibition the finds from Beisan and Ur of the Chaldees. The attendance on the opening day of the display indicated a very great local interest in such work and was most heartening to those responsible.

Ur of the Chaldees, because of the unique type of the articles discovered, naturally occupied the center of the stage. The most imposing and the most significant of all the exhibit, the reconstructed harp that had been found in the tomb of Queen Shub-ad, had the place of honor in the center of the entrance hall. This was a visible symbol of the culture that existed in the South of Babylonia more than 5,000 years ago. It was startling. Its intrinsic beauty would not pale in the presence of modern art. Its standards of beautifully inlaid lapis lazuli work, its base decorated with a bull's head of beaten gold and inlaid eyes of lapis lazuli and the plaque in front of the sounding-board of the most exquisite, inlaid shell work, representing various animals playing on stringed instruments or presenting their offerings at the altar, all are beyond description. That such an instrument was made more than 5,000 years ago, tells a story of long apprenticeship in ivory and wood, in gem-cutting and gold-beating. That such a harp, an instrument of ten strings, was played 5,000 years ago opens up a new

page in the aspiration, experimentation and progress of the human family. The harp that once through ancient halls the soul of music shed may now be mute, but it brings to memory the revelry, the joy, the hope of vast multitudes long gone to their reward.

Queen Shub-ad herself, on a pedestal in the center of the main room of the museum, vied with her harp for public attention. Her royal head-dress had been found intact in her tomb. The wreaths and rings, the bands and flowers of solid gold had accurately preserved the dimensions of the head. The characteristics of the Sumerian face with its oblique eyes and straight nose, are well known. Over a female skull the features had been carefully wrought, and the hair had been dressed with the large knop behind and the ringlets hanging down each side as the court ladies of Ur delighted to have it. The great pendants of gold in the ears and the three-strand necklace of carnelian beads on a dainty neck completed a picture. To step out of the silence and the dust of a tomb that had been sealed for more than five millennia and become a central attraction to the élite of our modern American city was an achievement surpassing that of Tutankhamon.

But these were only two out of many of the marvels of the exhibit. Necklaces of rare stone, pendants of pure gold, daggers and scabbards of gold and bronze, a helmet of solid gold, vases and bowls, statues and seals and inscriptions, each a chapter of romance to the trained eye, yet each tantalizingly concealing so much of the triumph and the tragedy of which it was a part. Age-long jealousies and ambitions, old-world loves and hates, high hopes and broken hearts have all wrought in the fashioning of jewel and gem.

If, however, many of the finds bear testimony to a rare mastery of the arts and crafts and a highly developed civilization, others clearly show the pit from whence humanity was digged. Savagery and crass superstition went hand in hand with this culture. The graves have given up their dead and

the resurrection has painful surprises. What has been fittingly called the "death pit" presented to the excavators the most gruesome spectacle. This was the sepulchral chamber of royalty. All had been ordered for the future happiness of the princely inmate. The chariot, with the slaughtered oxen, the drivers and the guards, was there. The vessels of needed food and water and the servants, the weapons of war, the musical instruments and the musicians to lead the song and dance had all been placed in readiness for the behest of the chief. But that was not enough. More than fifty women, robed and decorated, painted and perfumed, perhaps as brides adorned for the bridegroom, had been brought into the death chamber, laid side by side in orderly array and slain in order to accompany their master into the world beyond. As we reach back farther and farther into antiquity the more appalling becomes the evidence of the cheapness of human life and the cruder are the religious conceptions.

Human sacrifice abounded every place. In the vicinity of Kirkuk, where Professor Chiera has been at work for some time, the latest report from the Bagdad school states that under the pavements and under the city walls of 1600 B. C. have been found the bodies of many infants which had been placed there as foundation sacrifices. Seeking God if happily they might find him, has been one of the urges dominating humanity.

It is not to be wondered at, that Ur of the Chaldees has succeeded in gaining a front page in the daily press. Other features, perhaps less spectacular than the above, have come to light. Evidence of the submergence of an early city on or near this site has been found by Doctor Woolley, the head of the excavation party. Running shafts in a number of places down through the débris his workmen came to a layer of clay, eight feet thick, beneath which he found the remains of a still earlier and much more primitive civilization. The remains on top of the clay bed can scarcely be later than 6,000 years ago. The civilization below must be considerably older. The clay

bed, which is a water deposit, free from any evidence of human occupation, must have been the deposit of a single period and that comparatively brief. It clearly seems to be the deposit from some great flood. So far, so good. Then the Director becomes interpreter. We have a flood story in the book of Genesis. Therefore the flood that packed this bed of clay over the old city of Ur, is the flood of which the author of Genesis speaks. True, it must have occurred some three of four thousand years earlier than the Old Testament chronology would permit, but what of that? This was the basis of the flood story. True, this flood did not destroy other cities of the valley, such as Kish, but what of that? This was a great flood. Of course it did not cover all the tops of the mountains, but it was a great flood, therefore it must have been the Biblical flood. True, there were many other deluges in that and other parts of the world, and some of them more disastrous by far than this one, but why spoil a good story by looking for reasons? The writer fears that Doctor Woolley, who is one of the most expert archæologists, has by his assured interpretation, neither honored the Old Testament narrative nor appreciated the intelligence of his American audiences.

In Ur there were also found two beautiful statuettes of erect rams about twenty inches high, wrought in gold, silver, lapis lazuli and shell. Each ram stands in a sturdy bush and in the shoulder of each is a socket, suggesting that they formed part of a stand for some object. They are unique and it is possible they were used in the ritual of the temple. To imagine them the prototype of the ram caught in the bushes in the Abraham-Isaac story shows a good deal of ingenuity. Indeed the more loosely we connect Abraham with the city of Ur of the Chaldees and with the Sumerian civilization, the more are we likely to find ourselves in accord with the general outline of the Old Testament story of the nomadic life of Abraham the Amorite.

The vast antiquity of human civilization is one of the

lessons that is impressed on us on every side. This is again emphasized by the results of the work done by the American school of Oriental Research in Bagdad. Reports from Chiera, Speiser and Pfeiffer force us back gradually into pre-history. Not long ago it seemed that the Sumerian civilization of 3500 B. C. was the earliest in the Tigris-Euphrates valley. Evidence is now at hand showing that at least in some parts of the country this was preceded by a Semitic culture. Then earlier still there existed in many places an entirely different civilization, as indicated by pottery, which has been designated Anatolian. This spread from Persia across Mesopotamia out to Asia Minor. How long each of these existed is quite uncertain. But centuries at least, and centuries may have lengthened into millennia. Slowly the curtain rolls up and we see dimly the long vista of struggle and hope.

Yet still farther back into pre-history the explorer thrusts us. Sanford and Arkell of the Oriental Institute of the University of Chicago have been gathering trophies from the Upper Nile region. In their first report of the prehistoric survey Expedition they tell of the many flint implements they found embedded in the rock strata of the Nile canyon, at a height of a hundred feet above the present level of the water. This tells in no uncertain way its own story. Geology says, here at one time was a great inland lake, on the margin of which primitive man made his home. Here he more or less skilfully chipped out of flint his implements of the chase and of war. Dropped on the lake shore, these were slowly buried deep in the accumulating sediment of the centuries. Sand slowly turned to rock and owing to the imperceptible changing of earth levels the lake at last emptied its waters out into the Sea. The Nile began its journey from the hinterland to the Ocean, slowly wearing its deep chasm through the sandstone. Millennia after millennia passed, how many none can tell, before curious eyes of our own days detected these spoils of the unknown past.

BOOK REVIEWS

The Book of the Twelve Prophets. GEORGE ADAM SMITH. New and revised edition. Doubleday, Doran and Company. 1929.

THE Minor Prophets have been a treasure house for the alert English-speaking preacher for more than a generation. Each book of the twelve seems to be the crystallized message of a man who had but one idea. Single track minds have usually been passionate and the glow of their utterances arrests attention and carries conviction. The idea in each was peculiarly practical, meeting a great need of the past, yet usually so universal as to seem to have been spoken especially to our own generation.

These Prophets have appealed peculiarly to American and English scholarship which has often neglected many phases of critical Old Testament study. The name of Smith, world famed in other spheres, seems peculiarly at home in any bibliography on Prophecy. Yet among this galaxy, none shines with greater splendor than that of the Principal of the University of Aberdeen, Sir George Adam Smith.

It is now thirty-three years since his first edition of the Minor Prophets appeared in the Expositors Bible Series. Some of us remember the stir these occasioned in the theological world as well as the earlier furore following the issuance of the same author's commentary on Isaiah. The reviewer has faint memories of those days. A wave of indignation and anger swept over many parts of the country that an influential Christian scholar should dare suggest that Isaiah had not written all the book that now goes by his name. Many felt that such unhallowed work would in due time be destroyed and that the man who thus tampered with the oracles of God would lose caste in the Church. But with the passing of the years, Professor Smith has steadily grown in influence and his critical work as well as his interpretative insight has opened the Minor Prophets to a vast host of eager students.

Now we have the revised edition and that after thirty-three years. Here is a thrill for every careful reader, equal at least to that felt by those who read the first. We must remember the author is the President of a great University, is one of the foremost religious leaders in Scotland, is an outstanding preacher and faces multiple duties in public and social life of the most exacting type. Also he is in his seventy-fourth year and according to modern theory ought long ago to have been relieved from private

strain and public duty. These volumes assure us, however, that the author not only has reached no dead line, but in Old Testament scholarship is still on the frontier of sane interpretation. The edition is thoroughly revised.

Surprises are found in every chapter. Notwithstanding the vast volume of critical work that has been done during the last thirty-three years, the general lines of interpretation in the first edition are still defensible. Paragraph by paragraph and chapter by chapter remains essentially the same. To read these sentences again is good. To listen to the rhythmic cadences of exquisite English, to glimpse therein the scenes that are conjured up so subtly that one feels the breath of eventide on the brow or almost hears the weird whistle of the storm sweeping up desolate valleys around barren hillsides, this is to listen to the master interpreter of Palestinian life and Prophetic passion.

But the new is as surprising as the old. Over and over again the interpretation is changed. Old sentences have gone and new ones have taken their place. Paragraphs have been omitted and paragraphs have been inserted. Footnotes have been brought up to date, criticizing or adopting the work of recent scholarship.

Clearly the author is more tolerant and less dogmatic than he was thirty years ago. In scores of cases where in the first edition, he was, positive, absolutely sure, without a question, without a shadow of doubt, now he thinks it possible, it may be so, perhaps. The liberal of thirty years ago is much more liberal today. What he held to be the height of absurdity, he now finds to have behind it an imposing body of opinion. Where he was formerly amazed, he now accepts.

The translations that were good before are better now. Hebrew poetry is a little better understood and the author with feeling for the music of the language has in word and form improved the old. Nor is he so afraid of textual emendations as of old, and here again is improvement.

But not less significant is his change of words. Many, though unfortunately not all, of the obsolete words and expressions have been modernized. Jehovah has become Yahweh. Doeth, saith, hath, cometh, roareth, uttereth, rescueth and many of like ilk, that have served their generation valiantly and long ago should have been relegated to the museum, have been replaced by modern English. Really we hope there may be a third edition in which the author will sweep away entirely this débris of the days of King James.

But again, the English sentence has been improved. Over and over

again the preposition that ended a sentence in the old edition has lost its precarious hold and gone where it belongs. Phrases have been relocated in the sentence adding much to the directness and the vigor. Still more important, a good number of the old coordinate sentences, with the and . . . and . . . and . . ., a holdover from the incorrect King James translation of the Hebrew *waw,* have been replaced by the more expressive subordination.

Yet most startling of all has been the author's treatment of his adjectives and adverbs. Here has been a veritable slaughter of the innocents, and that in cold blood. The reviewer followed the old and the new, word by word through more than two hundred pages. Page after page these old friends had been banished from the ranks. Very, badly, much, radical, clear, unfailing, respect, all, some, the, at least, that is, somewhat, by no means, by chance, inferior, preposterous, always, simply, it is true, I say, and many like words and phrases more than five to a page had been weighed and found wanting. The result is a swifter movement, a keener sword and a more superb execution.

To compare these two editions would be a profitable exercise in English for many pastors. To master this second edition is to be guided by one of the choicest spirits of the present into the inner experiences of the choicest spirits of the past.

It is true there are some omissions. Professor Smith seems unaware that Nineveh fell in 612 B. C. and not in 605 B. C. Work of men such as Hölcher seems to have been disregarded, and the study of Habakkuk can scarcely be said to be up to date. But all in all there is nothing today that gives a finer interpretation of the Minor Prophets than these two volumes.

I. G. Matthews.

Great Men and Movements in Israel. Rudolf Kittel. New York: The Macmillan Company. 1929.

This is a translation of the author's volume *Gestalten und Gedanken in Israel,* published in 1925. The translation which is authorized by Professor Kittel is by Charlotte K. Knoch, who has been his private secretary since 1922, and C. D. Wright of Stockton, Calif., and its accuracy is vouched for by Prof. Kemper Fullerton of Oberlin College.

Professor Kittel is one of the best known of the living German scholars. We might almost say he belongs to the past generation. He belongs to that group of great leaders, among whom were Wellhausen, Stade, Koenig, Delitzsch, Kautzsch, Dillmann, Winckler, Duhm, Marti,

Cornill, Gunkel, Budde, and others, most of whom have ceased from their labors. Kittel, unlike some of his contemporaries, was always slow in accepting the new and always held tenaciously to religious values.

Behind this volume lie long years of critical work, and though popular it presents the mature results of the author's work in his chosen field. He has fully accepted the hypothesis of the development of the religion of the Old Testament, even if he retains his personal right of interpreting individual passages to suit himself. While he insists that the great leaders were nothing more than the product of the whole of which they formed a part, he, on the other hand, insists that great personalities made history. His book is a vindication of this thesis.

Eighteen chapters gather up the historic movements in which the outstanding leaders play their rôle. Here, then, is an epitome of Israel's history in which the writer turns our attention to the sunlit pinnacles of Old Testament revelation. It would make good summer reading and should furnish the pastor with many worth-while suggestions for his pulpit ministry.

I. G. MATTHEWS.

The Sumerians. C. LEONARD WOOLLEY. The Clarendon Press. 1928.

THE author is one of the most competent archæologists of the day. The finds of the last two years have amply rewarded his arduous labor and the painstaking care of himself and his staff. The most important finds, as Queen Shub-ad's head-dress, the shell plaques on the harp found in her tomb, the golden temple vessels, the golden helmet, as well as other and earlier finds connected with the Sumerian history, have been beautifully photographed. From all that has been found Doctor Woolley attempts to reconstruct the history of these ancient bearers of civilization.

The closing chapter is a defence of the antiquity of the Sumerians and of their influence on the early dynasties of Egypt. Here he is on controversial ground. Yet he indicates that we find a very well developed civilization in Babylonia some centuries earlier than the reign of Menes in Egypt, at which time there is every evidence that influences altogether foreign to the earlier Egyptian civilization were at work in the land. Woolley concludes that as some of these influences, the new type of stone vase, the musical instruments such as the sistrum, the cylinder seals, etc., are found earlier among the Sumerians, hence strong cultural currents flowing from the East must have been partly responsible for the dawn of the new day in the Nile valley. There is much to support his thesis.

I. G. MATTHEWS.

Bethshemesh (Palestine). Progress of the Haverford Archæological Expedition. ELIHU GRANT. Haverford, Pa.: P. O. Box 223. Copyright by Elihu Grant. 1929.

THIS important contribution to the work of archæology is the result of one season's work by Professor Grant in the mound that marks the site of Bethshemesh of Old Testament story. Without anything that is actually startling there is much that is valuable and illuminating. Working on one corner of the mound the city life has been traced, in the large, from 2500 B. C. down to the end of its history 600 B. C. In this story, the cemeteries, three of which have been excavated, contribute most of interest.

From the beginning to the end the city may rightly be called Canaanite. It suffered raids, occupations and overthrow, yet the culture at base was continuous throughout. The city in early centuries enjoyed commercial relations with Egypt and with Crete as is seen by the pottery, was forced to build great walls in the eighteenth century to repel the invader, suffered later from the Habiri, whom they were able to repulse, apparently threw off the attacking Philistines and later still lived alongside of and merged with the Hebrews. On the margin of the Philistine and the Hebrew world, near to the great caravan lines it felt all the currents of ancient world life, yet maintained its independent life. But it appears to have suffered greatly about 700 B. C., the period of Sennacherib's conquest, and in the sixth century was permanently destroyed, no doubt by the conquering Babylonian in 597 B. C. and 586 B. C. Until last summer, all was silent for 2,500 years within this ancient tomb. This autumn Doctor Grant continues his work of uncovering the secrets of the past.

I. G. MATTHEWS.

Morocco from a Motor. PAUL E. VERNON. London, W. 1.: A. and C. Black, Ltd. 1927.

BOOKS such as this are the final answer to the criticism that America is sorely lacking in culture. It gives a charming glimpse into a far removed civilization, farther removed in custom and culture than in geography. Yet such a country and such customs may not be without lessons for America with her deities of standardization and speed. The illustrations, forty-eight of them in all, are superbly colored and vividly recall, if they do not actually reproduce the heat and the odors of the country.

In a leisurely way the author tells us of his varying experiences on a trip from Algiers west along the Mediterranean coast and down to Mazagan on the Atlantic. Doctor Vernon is a keen observer of native customs, appreciative of human qualities found under any skin and has

peeped into that treasury of ancient lore that makes this volume more than the recreation of the hour.

I. G. MATTHEWS.

The Dramatic Story of Old Testament History. IRA M. PRICE. The University of Chicago. Fleming H. Revell Company.

THIS is the ripe fruit of Doctor Price's work as a teacher of the Old Testament in the Divinity School of the University of Chicago. It is an aero sweep through the entire area of the Old Testament. The book is divided into thirty-four chapters, has one hundred illustrations, fifteen maps, a brief index and a chronological chart. There is conciseness and clarity of statement and on the whole Doctor Price has followed the well beaten paths. It will no doubt serve the purpose of the author, to inspire some readers to secure a larger knowledge of that area of the past which is of such vital importance in the correct understanding of the New Testament.

I. G. MATTHEWS.

The Origins of the Synagogue and the Church. The late DR. KAUFMANN KOHLER. Edited with a Biographical Essay by H. G. Enelow. New York: The Macmillan Company. 1929.

THE book is the man. To read this volume through carefully is to walk in company with an independent scholar and a great soul. Matured through long years of most arduous study he attained an important place in the leadership of modern Judaism. Thoroughness and sincerity coupled with fine spiritual instincts characterized his work from the very beginning.

Kaufmann Kohler, born in Bavaria in 1843, was brought up and trained in the strictest Jewish orthodoxy. At twenty-one he gave promise of becoming a brilliant bulwark of orthodoxy. But the study of Arabic upset the theory he had learned at the feet of his masters, that Hebrew was the original and the divine language. Then followed the landslide. In his doctor's thesis in 1867, on the blessing of Jacob, he showed that within the Old Testament there was a marked development of thought in the idea of God. Such heresy was so distasteful to European Judaism that preferment seemed impossible. Hence Doctor Kohler came to America. Here by dint of hard work and a high idealism he occupied leading synagogues in New York and Chicago, and then went to the Presidency of the Reformed Jewish Seminary in Cincinnati. He has been aptly characterized by one of his friends as "a born preacher, a trained scholar, withal an indomitable idealist."

This volume is the ripe fruitage of long years of research. It contains a wealth of Jewish lore that every student of the New Testament

ought to know. He finds the roots of the Synagogue back in the period of the exile. He judges that by its activities of interpretation of Scripture it broke the bondage of the priesthood who were the aristocrats. In the synagogue, which was a lay body, the Hasid, the poor and the needy occupied a very important place. These groups and their relation to the late religion of Israel are discussed at length.

The Church is traced chiefly to the Essenes. The principles of this ascetic group of Jews are elaborated at length. Careful comparisons are made between their teachings and many things that were said and claimed by early Christians. In this we have a really worth-while contribution that ought to be carefully pondered by every Christian leader. The very highest tribute possible is paid to Jesus, his teaching and his personality. Later developments and interpretations of Christianity are also presented with considerable acumen.

The book is the man. The man was a great soul.

I. G. MATTHEWS.

A Critical and Exegetical Commentary on the Gospel According to St. John. THE MOST REV. AND RIGHT HON. J. H. BERNARD, D. D. Edited by the Rev. A. H. McNeile, D. D. New York: Charles Scribner's Sons. 1929. Vol. II, pp. clxxxviii, 740. $9.00.

THE nature of the forthcoming International Critical Commentary on the Fourth Gospel has long been debated. At once the most difficult book perhaps of the whole New Testament to treat adequately, the need of such treatment has been greatly felt. The past twenty-five years have seen many noteworthy contributions to the so-called "Johannine Problem" but no great commentary, at least in English. Bauer's commentary, *Das Johannesevangelium,* in the admirable Lietzmann *Handbuch zum Neuen Testament* is very able but of necessity extremely brief and condensed. Loisy's work, *La Quatrième Évangile,* while not open to that criticism, yet leaves the way open for a truly exegetical study. The need of a commentary, as thorough and as scholarly as were the earlier works of Brückner, Meyer, Westcott, and Godet, and which should make use of the advance in critical knowledge has been keenly felt, but along with this long-felt need has been the apparent suspicion that the time was not ripe, that we had not yet plumbed to the bottom of this well, and that the immense amount of labor which such an undertaking would demand might more profitably be spent on other tasks which would not show the signs of age quite so prematurely. It is a task for which each prefers other above himself. Accordingly, Doctor Bernard's posthumous child will be warmly welcomed, although with final judgment held in reserve.

What the final verdict will be is very hard to say. It can safely be said that it cannot be any worse than most commentaries on the Fourth Gospel, and from all appearances it will be decidedly better. The very full introduction—covering nearly two hundred pages—is admirable, although all critics will by no means be inclined to agree with all the conclusions.

The final author of the Gospel was not the apostle John, although he was the immediate source of much of the material, but rather a disciple of his, certainly a Jew, probably John the presbyter. The son of Zebedee, now an old man—the Gospel was composed about the year 95—was still alive, and from his mellowed recollections the actual author, himself also one who had probably seen Jesus, drew deeply. He also used our canonical Mark and probably, although this is not so certain, Luke. Q (used by all three Synoptists) was familiar to him also. Matthew he did not use; in fact, Matthew in its present form may well be the latest of our four.

Doctor Bernard recognizes the differences between the Fourth Gospel and the Synoptists, but is inclined to feel these differences have been stressed too much. After all, the discourses of Jesus are not so essentially different as has often been said. Nor do the miracle stories of the Fourth Gospel justly merit the charge of being undue magnifications of the events of the earlier records. Actually, as in the case of Mark's story of Jesus walking on the sea or of the account of the great catch of fish, John retells the stories occasionally in such a manner as to omit the suggestion of a miracle at all. Yet this should not suggest that the good archbishop is inclined to rationalize the stories unduly; rather his purpose is to correct what seems to him a faulty emphasis on the difference between " Jn " and the Synoptists. And it must be confessed that his very thorough treatment and comparisons in his introduction arouse some disquieting feelings that he might be right. However, along with this defect from critical orthodoxy is the haunting fear that after all these similarities are not to be reckoned as *prima-facie* evidence of the essentially accurate memory of the aged son of Zebedee so much as indications that the material in the other Gospels has undergone similar transformation. Or again it would seem hazardous to agree with Doctor Bernard that because Jn ventures to *correct* anything told in the earlier Gospels this shows that he is relying on an authority that cannot be gainsaid (lxix). Does this hold good of the quite arbitrary alterations of Mark by Matthew and Luke, to say nothing of their apparent editing of the problematical Q? The orthodox bias—a man cannot be an archbishop for years without showing it, be he never so good a scholar to start with—is revealed significantly in these words: " The Last Discourses of the Fourth Gospel appeal to all men,

and not merely to the philosopher or the theologian. The directness and universality of their appeal are not easy to reconcile with the view that they proceed, in the last resort, from any speaker other than the Son of Man Himself" (cxv f.). Here speaks the churchman, not the critic.

In accord with many other scholars Doctor Bernard believes that the text of the Gospel as we now have it has been distorted in several places. These he discusses in the introduction, while in his commentary he rearranges the text to conform. Accordingly, 3:31-36 follows 3:16-21; chapter 6 precedes chapter 5; 7:15-24 follows 5:41-47; 10:19-21, 22-29 precede 10:1-6; chapters 15 and 16 follow 13:31a. Although these rearrangements are based on the internal structure of the narrative themselves, the author has very cleverly demonstrated that most of the dislocated sections are of the right length to make the hypothesis of displaced leaves attractive. These difficulties have long been felt. On the theory that the discourses are "paper discourses" the continuation of an earlier discourse without explanation is not especially disconcerting. It is spoken in a different situation and to a different group of hearers, but what of that, it was in a preceding chapter. But if one agrees with Doctor Bernard's thesis, these sudden shifts are a bit staggering, and some such reconstruction would appear probable, if not imperative.

Occasionally, but not often, he suggests an amended text. It must be confessed that most of his suggestions, unlike the usual emendations, are by no means improbable. Two may be mentioned. In 1:41 manuscript evidence varies between πρῶτος (Andrew was the first to get his brother, although the unknown disciple later set out to do the same thing) and πρῶτον (finding Peter was the first thing Andrew did). Whichever of these readings be adopted a good deal of time elapses between v. 39 and v. 43. Bernard suggests that the original reading (supported by the old Latin *mane*) was πρωί, *i. e.*, ΠΡΩΙΤΟΝΑΔΕΛΦΟΝ was thus confused to ΠΡΩΤΟΝΑΔΕΛΦΟΝ and corrected to ΠΡΩΤΟΝΤΟΝΑΔΕΛΦΟΝ. Or in 19:29, as he justly says, the phrase ὑσσώπῳ περιθέντες ("they put a sponge full of vinegar *upon hyssop*") is a bit surprising, for apparently it means they put the sponge on a rod to raise it to the cross. But if ΥΣΣΩΠΩΠΕΡΙΘΕΝΤΕΣ was a corruption of ΥΣΣΩΠΕΡΙΘΕΝΤΕΣ (ὄσσος equalling the Latin *pilum*, a javelin of which the Roman soldiers carried two) all would be well. This is not altogether impossible, although the apologetic conclusion damps one's ardor. "This not only brings Jn into correspondence with the περιθεὶς χαλάμῳ of the Synoptists, but it reveals the personal observer. The man behind the story knew, for he had seen, to what kind of a stick the sponge was fastened; it was a ὄσσος, a soldier's javelin."

No review can do justice to a work of this type. Only constant use of the commentary itself—and it was for this that the introduction was written—will determine its ultimate value. It would appear to the present reviewer destined to perform a real service, if in no other respect than in having gathered and assembled material which may conceivably lead to quite different conclusions than those the compiler reached.

MORTON S. ENSLIN.

The Gospel of the Living Jesus. T. H. DAVIES, M. A. New York: The Macmillan Company. 1928. Pp. 237. $2.25.

MR. DAVIES has rightly titled his volume *The Gospel of the Living Jesus,* for the thesis throughout is, Jesus is alive, and as such is ever forging an eternal appeal to our moral nature and is acting as an ever-present dynamic of eternal life. Our Gospels have been subjected, and rightly, to a minute and searching examination. No longer can we regard them as oracles with authority literal and infallible as did our fathers. Proof-texts have gone. Indeed there is no guarantee that we have any of Jesus' words in the exact form he uttered them. All this must be and is freely admitted, but the fundamental message of this Gospel remains unscathed. Jesus is alive in the records in terms of his inner spirit. This not only is the very soul of our Gospels; it is the soul of the Gospel itself.

The thing of chief importance is not the actual deeds that Jesus performed nor the very words that he uttered. What he was, not what he did and said, is essential. And this the Gospels reveal. From the very beginning Jesus has not been a mere influence or memory but always a "living presence." To the early Christians, he stood by them and delivered them from sin and despair, wooing them to God and to newness of life.

Early Christians sought to ascribe to Jesus the highest titles, but not from a theological interest in his person as such. The Gospels are the embodiment of their attempt to express in language what Jesus was to them and what he had accomplished in their souls. And so, in the last analysis, the gospel of the living Jesus is not a creed to be recited but a song to be sung. It must not be embalmed in syllogisms, but can and must be set to music to be appreciated. God's song of love in Jesus—this is the gospel.

Accordingly what seems to the author an overemphasis on the distinction between the Jesus of history and the Christ of faith yields. The living Jesus, not the risen and exalted Christ, is the true message for our day and for all other days. The facts of his career which properly deserve this term are forces of personal character, volitional and courageous

energies of spiritual life, which as such are assimilable and reproducible realities of ethical and religious experience. These are changeless.

Mr. Davies is to be congratulated for his ability to distinguish wheat from chaff. The book itself is extremely difficult to review, not alone because of the occasional obscurity—sometimes hardly excusable—arising from unusual and perhaps tedious phraseology, but because it moves of necessity in the realm of the devotional. It is, and this is by no means intended as an adverse criticism, the author's *confessio fidei*. In the midst of the transient and the changing, he believes he has found the ultimate and the enduring, and bids others to the feast.

MORTON S. ENSLIN.

Memoirs of a Gothic American. ANNE KAVANAGH-PRIEST. New York: The Macmillan Company. 1929. $2.50.

HERE is history without the name. The story of the social revolution in New England consequent upon the rapid industrial development following the Civil War is told by Nellie Parsons, of good old colonial stock, born on a New Hampshire farm in 1861 and now "factotum-at-large" at Grantly Park Seminary, a fashionable boarding-school for girls. What a vast difference there is from her girlhood days in customs, proprieties, and social standards! Those days, when on the part of many it was considered a deal of presumption, if not a bit of shamelessness, for a girl to think of going to college. Yet these girls whom she teaches, chaperones, mothers, indulges, with all their waywardness, flightiness, abandon of sanctions, have many times faced life, and made their decisions with frank and noble courage.

We should, perhaps, have wished to hear more of these competent estimates of our American heiresses and their sheltered virtues within our exclusive schools of aristocratic breeding, but such is not the author's primary purpose. Rather we are made to witness the pang and heart-break inevitable in this uprooting of old New England as new social customs and modern economic methods possess the land. The fine old qualities of "personal worthfulness, honor, talent, skill, productive and strictly honest labor, neighborliness, distrust of personal display, self-restraint, zeal for moral and intellectual advancement, disinterested concern for the nation's needs and respect for social contracts" are ignored or held in contempt by the new ideal of efficiency, achievement, getting on in the world.

And that tremendous social and economic revolution of the most dominant American colonial civilization is made all the more real and poignant as it is centered for us in the life of one family. The grandfather, cultured, intellectual, proud of his New England heritage, friend

of Channing, Parker, Emerson; the father, educated for the ministry, too intellectually honest to enter it in his day, back on the old farm again, lover of books, contributor to the best current magazines; the mother, lacking cultural inheritance, herself uneducated, loving her husband intensely but bitterly disappointed in her hope for prominence and recognition, mistress in a large, poverty-laden though aristocratic household; a brother, child of both parents, keenly appreciating his father's ability and spirit, deeply sympathizing with his mother, resolved that the finances shall be augmented rather than an education secured; a sister, child entirely of the mother; and the heroine, child of her grandfather and father, intellectual heir of Puritan culture and refinement, but a girl—adamantly opposed by her mother in her yearning to enter into that great heritage of thought and spirit. Then her father's death, and all hope and prospect of college gone.

There the book leaves us. Again we might wish to hear more of this life-story. But the purpose is effected—the cruel personal experiences of suppression, denial, disappointment, of misunderstanding and accusation, of struggle and achievement due to the clash of cultures and conflict of opposing customs in the changing generations. It is written as a novel. But they who want a mere novel may not read it. This is history, social and psychological, beautifully and engagingly told with sympathetic insight into the facts of human existence.

It is a book to be read, not reviewed.

R. E. E. Harkness.

A Preface to Morals. Walter Lippmann. New York: The Macmillan Company. 1929. Pp. 348. $2.50.

In this book Walter Lippmann has gone far beyond the discussions of the majority of the writers of the day upon the subject of religion and morals.

For he has seen, both from the historical and psychological points of view, that the religious question is not the theistic—whether there is or is not a personal God. He has learned that, historically, religions are not necessarily based upon a belief in a God and that, psychologically, their authority does not come from a God.

In the first place, the fact of God cannot be proved. (Therein many writers of the day are wasting their time.) God is always an object of faith. No one can deny him. Neither can any one scientifically affirm him. Neither logic nor the test-tube, nor any other method or instrument of the laboratory or classroom can discover him. Belief in God is an act of faith—the outreach of the human spirit for confidence, assurance, fellowship. It is a faith, which in its varying aspects of time, place, and race,

may be accounted for by that particular deepest human need within these three categories.

In the second place, Mr. Lippman believes that religious commands and principles are the findings of race experiences. The *supposed* commands of the God may be denied in the succeeding generations. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: . . When ye come to appear before me, who hath required this at your hand, to tread my courts?" The God of one age may be rejected and dethroned, and his successor is elected out of the spiritual needs and by the faith of the people. The law of love, sacrifice, and service as the law of life whereby progress, peace, and human welfare can be achieved, has slowly been driven in upon the consciousness and conscience of mankind by the bitter age-long experience of pain and loss.

Thus external authority has gone—in religion as in politics. It abides in the things of the spirit alone.

That accounts for the religious situation of today. People are not indifferent to religion nor do they merely reject the old authority. They simply cannot accept it. It is meaningless to them. History, sociology, psychology—all the religious and social sciences, as well as the natural sciences, have destroyed the old grounds of authority. Their foundations are utterly swept away. And no new basis, acceptable to the emancipated mind of today has been presented. Modernists, no more than Fundamentalists, are aware of these facts. And yet solid ground does remain, if we could but recognize it. It is that ground which has always been the real basis of authority. It is that which is within. And thus there abides, if Fundamentalist and Modernist alike would but recognize it, the heart of true religion. It is the religion of the sage, the philosopher, the psychologist.

It is that religion which we find in all the great souls of all the ages. The religion that accepts the world as it is, asks no favors, seeks no supernatural interference in man's behalf, faces life and the universe and overcomes! That does not desire any exceptions in the natural order in the interest of its adherents, nor any transformation in the laws of life to make the way easier, but accepts and triumphs over. It is the religion of those who have learned that the universe is not as man might wish it nor demands that it be made so. It is the religion of the mature soul, disciplined to become as a little child and yet not childish. It is thus the religion of the regenerate heart.

Thus it counts among its adherents Socrates, with his search for knowledge that he might live by the facts of all experience; the ancient

sage, Job, who could not understand the ways of the world or of the "Almighty," but had learned that he must expect nothing in the way of release or ease but to hold at all costs to his own integrity. "Yea, though he slay me, yet will I trust him." In this fellowship also is the great Buddha who taught that *the good* rested in "the extinction of a sinful, grasping condition of the mind;" and Confucius, who at seventy had learned to follow what his heart desired, without transgressing what was right, because he had "learned to desire what is right." And Jesus, who at first was tempted to ask "his Father" to keep him from getting hurt whatever he might do, however foolhardy he might act, but immediately rejected the unworthy suggestion: "Thou shalt not tempt the Lord thy God." And he went on his way, through that most crushing, faith-destroying experience of an unmerited crucifixion, "My God, my God, why hast thou forsaken me?" until the final victory, "It is finished."

That's religion. A mature, disinterested life that faces stern realities, asks no favors, seeks no exception, strives nobly, virtuously, and heroically not for the sake of reward but because it is right. It is a hard religion—much harder than reliance upon a divine will or obedience to an external authority because it is the religion of the disciplined, inner spirit.

It is little marvel that the book, written in Mr. Lippmann's own inimitable style, and with his analysis of the human mind and the present intellectual and moral situation, is the choice of the Book-of-the-Month Club and the season's best seller.

R. E. E. Harkness.

The Making of the Christian Mind. Gaius Glenn Atkins, D. D., L. H. D., Professor of Homiletics, Auburn Theological Seminary. Doubleday, Doran & Co., Inc. 1928. Pp. xiii and 336.

Outlines of Church History we have had in considerable numbers, and some of them have been excellent, but here is something different. It is a preacher's book in a double sense: such a book as only a preacher could write, and written evidently with the need of preachers always in mind. This is not to hint that it is homiletical, hortatory, mainly rhetorical.

Most "outlines" have had to do with the forms that Christianity has assumed, forms of organization, forms of dogmatic statement, forms of worship, and many of them get no further. Doctor Atkins begins where books of that type leave off, and gives us an interpretation of Christianity considered as a great adventure of the spirit. He shows how and why it developed from a Messianic hope into a religion of deliverance; discusses the forces that transformed it into an imperial organization, and then made it the religious mind of society in the Middle Ages; how at one time

it was prevailingly sacramental, how at another it developed a strong trend of mysticism; how it then became an adventure in liberty, and is now becoming humanitarian.

While he does not profess to be a specialist in Christian history, Doctor Atkins shows that his knowledge is both broad and accurate enough for his purpose. His thought is vigorous and fresh, and his style modern without loss of dignity. No Christian reader can fail to receive from the book valuable stimulus and an enlargement of his mental and spiritual horizon. It is a book to keep by one and reread at intervals, one of the books that Bacon says should be "chewed and digested." It will not serve much as a "book of reference," in the sense of a repository of dates and names for consultation to verify a fact, but belongs to that better sort of reference books that give continual refreshment and enlightenment as often as one dips into them.

HENRY C. VEDDER.

The Case for Christianity: An Outline of Popular Apologetics. CLEMENT F. ROGERS, M. A., Professor of Pastoral Theology King's College, University of London. New York: Harper & Brothers. Pp. 278.

PROFESSOR ROGERS has one unique qualification for writing a popular treatise on apologetics, for Englishmen at least; he for eight years conducted what might be called on open-air class in religion and theology in Hyde Park, London, on Sunday afternoons. He submitted to "heckling" by the groups that attended and has learned by this experience what is the nature of the objections that his countrymen make to the Christian religion. Not quite the same questions and objections would be made in our country, but most would probably be essentially the same, especially when honest difficulties were offered and not captious criticism.

The attempt is fairly successful to avoid technical theological terms, even in dealing with strictly theological questions, and any layman of fair intelligence should find no difficulty in following the author's argument. That argument is usually convincing—to those already convinced, which is true of all apologetics. Such books may confirm the believer, one doubts if they ever convince the skeptical.

The book is divided into two main parts, which the author calls "Christian Life and Religion" and "Christian Theology and Philosophy" respectively. The second part is the more valuable of the two. The chapters on "Creation" and "Conscience" are excellent for their purpose and should do much to help readers who have been confused by recent discussions to clarify their thinking. The weakest chapter is that on "Christian Theism" with which the book closes.

The book abounds in quotable things, not so strikingly original as well said. Here is an example:

> Certainty is only to be had in two spheres. We can have it in mathematics because we are dealing with abstractions that do not exist by themselves—you may have three apples or three oranges, but there is no such thing as "three" by itself—and because the conclusions are contained in the premises, the answer to the sum is already there to be worked out. We can have certainty too in the things that we know directly by intuition—namely, that we exist, that we have free wills, that we have a duty. These we know for certain but all else demands faith. Natural science depends on faith in the order of the world; society depends on faith in your fellow-men; discovery depends on faith, which is like courage in that it makes the mind ready to voyage "through strange seas of thought alone."

But there are also not a few things not so well said; as this astounding assertion: "The Church is uniformly and invariably right." "Union with him (Christ) is by incorporation with him through the Sacraments." Or the author's defense of the Athanasian Creed, coming to the conclusion that it is necessary to eternal life that one believe it, and "if he has not learned those truths in this life, surely he must realize it in another before he can enter fully with his whole mind, as well as his heart and his soul, into eternal life." It is comforting to be assured that there is a chance for those of us who cannot here accept this creed to have a chance to learn all about it in the next world. When the author forgets that he is a parson of the Church of England, he does very well as a popular expounder of Christianity.

HENRY C. VEDDER.

Storing Up Triple Reserves. Success Is Secured by Developing Financial, Physical and Spiritual Reserves. ROGER W. BABSON. New York: The Macmillan Company. Pp. xv and 364.

MR. BABSON is a well-known successful business man and writes primarily for business men. In three sections he attempts to teach them: 1. How to escape from a hand-to-mouth existence, as far as food, clothes and shelter go. 2. How to escape from a half-dead-and-alive existence, as far as powers of physical endurance go. 3. How to escape from an up-and-down existence, as far as peace of mind and confidence and courage are concerned.

He is entitled to the praise of doing very well what he set out to do. And there can be little doubt that it was worth doing, especially what is set forth in parts two and three. Part one will seem elementary to business men of any experience, though it is all sound and good. Part two is sensible, in accord with accepted principles of hygiene, and its exhortations are much needed by the average man of business. He is prone to neglect

his physical welfare until illness or a threatened breakdown admonishes him of his error, and then he is equally prone to overdo the matter and take too much and too violent exercise.

Some of the chapters of part two might better have been classified with those of part three. Problems of habit, emotions, marriage are much more spiritual than physical, as much so as problems of school, church and family. The interesting element of the book to ministerial readers will be the recognition by a representative man of business of the necessity of spiritual culture.

> Typewriters can do far better work than the best penman; adding machines are more accurate than the greatest mathematician; but no "thing" can supply a man with that inward peace, joy and self-respect which comes from immersing himself, mind, heart and soul, in worship, faith, literature, music, beauty, and service to others.

Mr. Babson avows an almost fervid faith in prayer as a means of accumulating spiritual reserves:

> Jesus did not exaggerate at all when he spoke of the "faith that can move mountains." . . The store of electricity latent in the universe is as nothing compared with its store of vitalizing forces which today go unused. These are the supplies of energy that Jesus had in mind when he talked to people two thousand years ago about faith. . . This well of divine power is deep, and without prayer we should have no sweep by which to draw it up and put it to human use.

Ministers will also be interested and perhaps can profit by what Mr. Babson has to say of them and their churches. He believes thoroughly in both:

> The future of America is wrapped up with their successful conduct of the churches. For the safety of our children and properties we have to thank, not the policemen and the judges, but the preachers and the priests. Shut up the churches and America would crumble. Only so long as we keep the churches and the preachers on the job will America continue to progress. Therefore let us all regularly attend church.

In view of this, we should listen to his criticisms of churches and ministers as they are, and weigh carefully his constructive hints as to how both might improve their service to the community.

After reading the book attentively, one wonders how far Mr. Babson represents the average successful business man of our day? Perhaps the latter is less absorbed in the chase of the Dollar than we have supposed. Our laymen may have deeper spiritual longings than we have credited them with possessing. Their apparent lack of response may be due, more

often than we are willing to admit, to our unskilful presentation of religious truth. A little heart-searching might do us ministers good.

HENRY C. VEDDER.

Souls in the Making: An Introduction to Pastoral Psychology. JOHN G. MACKENZIE. Macmillan Company. 1929. Pp. 260. $2.25.

"WHILE the value of a knowledge of character is often recognized, it is the one subject which is never systematically taught because there is little or no systematic knowledge about it"; with this quotation from Shand's *Foundations of Character* Professor Mackenzie begins his Introduction. In similar vein Henri Bergson not long since concluded a notable address, observing that an era of science had made great conquests in man's external world but had scarcely made first invasion of his inner world. Our author came to the professor's chair from the active pastorate which served to bear in upon him his own distressing ignorance of the *soul* of man, the very object of his ministry.

> It was this revelation of my ignorance that sent me aside from the exclusive study of theology. To have a conception of God is of infinite value to the preacher and pastor; to have a gospel is to have a message; but I soon realized that half our work is ineffective because we have little or no knowledge of the soul we desire to bring into relationship with God, or of the human nature to which the gospel has to be brought home.

Largely to answer this need *Souls in the Making* is written. It constitutes an interpretation and synthesis of the new psychology with a view to its practical values for the minister as shepherd of souls. Incidentally the volume performs a real service to the busy minister by bringing into small compass a significant digest of current thought in the field of psychology.

The body of the book sets as its task the answering of three questions put by Hocking: "What is original human nature? What do we wish to make of it? How far is it possible to make of it what we wish?"

Original human nature should be viewed as the raw stuff in which the soul finds rootage and out of which personality is to be grown. Instincts expressive of man's fundamental physical and emotional needs, constitute the major portion of this raw stuff. Instincts are not ends in themselves, neither are their untutored demands to be given right of way in the life. Reason and conscience are creative functions of personality which lay hold upon the instincts, bending them to the higher purposes of growing personality. ". . . the most striking characteristic of the Mind is

its organizing and correlating activity. This activity is seen at its best in the formation of the *Sentiments.*"

As stones manufactured of sand, gravel, and cement are the means for lifting the walls of a noble structure, so the Sentiments, formed of the elements of instinct are the living stones in the temple of personality. The hue of these stones constitutes the quality known as character. (The figure is the reviewer's.)

In a chapter on "The Development of the Sentiments" the author is very suggestive and helpful. He makes fine distinction between instinct and sentiment, notes the method by which content is built into the soul, how quality is imparted to character, and finds a demand for a master purpose if personality is to achieve necessary integration. The sentiment of self-regard is given attention above others since McDougall and his followers assign to this sentiment an undue influence in the soul's growth.

Present-day psychology observes behavior, and from those observations works back to the nature of the being who thus behaves. This procedure brings immediately to attention the fact of numerous conflicts within the developing personality. Chapter IV defines and illustrates *Conflicts,* traces their origins, developments, types, and influences both for good or ill.

Concluding sections deal with "The Resolution of Conflicts," "Pastoral Method and Technique," and "The Therapeutic and Integrative Value of Religion."

It is almost needless to remind ministers that if the application of religious faith to the difficulties I have recorded in this book is to be effective, their own faith and prayer life must be real. Their religious beliefs will be dynamic factors in their own life and there will be a deep sense of the inestimable value of the human soul. It is in reality the pastor's own faith which is the decisive factor often in dealing with the many difficulties which people find obstructing the full, rich life of faith and service in which happiness and unity of character and personality are found.

The minister who is really achieving today is by necessity the busiest man in his community. He is troubled by his inability to keep abreast current thought even in fields adjacent to his own. *Souls in the Making* may well be secured with the purpose of reading and rereading as a means of orienting oneself in the realm of contemporary psychology—and it ought greatly to enrich the pastoral function.

WILLIAM R. MCNUTT.

Methods of Private Religious Living. HENRY NELSON WIEMAN. The Macmillan Company. 1929. Pp. 220. $1.75.

AFTER a first reading the reviewer wrote: "Is this book profound or merely verbose? Is the author wrestling with truth or with shadows?"

A second reading produced this note: "The teeth of a hungry man may be perfectly adequate to a bountiful meal, yet they can avail him little if there be no food; this volume is quite suggestive as to methods, for example, methods of worship, but why worship a God who is merely *an integrating process* in the universe? Why not relate life to a mighty oak, or why not worship the sun?"

A third reading suggests that Professor Wieman here illustrates an oft-observed habit of thought to move from either-or, to both-and, from either science or religion, to both science and religion. In fact science and religion are not hostile, they are rather one in the total pattern of life, maintains the author.

Most readers will be left cold by the idea of God as the integrating process in the universe, until they discover that the author is making an inductive approach to the field of religion and is perforce creating a new vocabulary. The strange words and phrases will be found to carry a very familiar Christian content. It is as though it were written: The various branches of modern science have purposely, or otherwise, produced a vast amount of data having great significance for religion. An inductive study of this data reveals the working of a unifying, coordinating, integrating process throughout the universe, which like a flood bears all forward. That which yields to this forward moving process, which cooperates with it, comes to meaningful fruition. That which refuses, suffers terribly.

Religion is discovered to be capable of the very richest integration of men into this cosmic process. Therefore right methods of religious living, i. e., effective methods, become imperative; hence this volume on *Methods of Private Religious Living.*

Private Worship. Regardless of how a man defines God, the methods employed by the worshiper will be the same. He must come into the presence of what he considers the highest, relax, and become aware that by this highest he is lifted up and sustained in his finest outreach and upreach. Advancing a step he contemplates the great possibilities for himself which lie in this highest, "this integrating process called God." A third step is to honestly and earnestly face his own condition, his own personal problem, in the light of the possibilities of noble living here revealed, and thence to face the changes and readjustments necessary if in his own life he is to realize on the possibilities he has visualized. The act of worship concludes as the individual formulates and audibly expresses the readjustments seen to be mandatory for himself.

Release of Energy by Religion. Living requires great energies, especially the life-processes of the human. For constructive, creative effort

there must be found an overplus of energy beyond the mere necessities of keeping alive. Religion is a superlative consumer of energy, and yet it creates or releases a surplus unknown to any other phase of life. As no other activity of man religion puts him in vital contact with the great integrating process of the universe.

Worship is a method whereby a man formulates his own part and place in the vast integrating process of the cosmos we call God. In other words he builds up, creates a consuming life-purpose, which religion fans into a flame. The worshiper comes to be so related to God as to release in and through himself the maximum amount of energy required for creative effort. "The principle of integration at the human level is love," and the characteristic of social integration is "conscious mutual understanding." By the processes of such integration there is hope of social reconstruction, the theme of the third chapter.

After the fashion above indicated our author presents illuminating chapters on "Methods for Dealing with Common Things," "Meeting a Crisis," "Public Worship," "Fellowship," "Finding Joy in Life," "Methods of Mysticism," "Method in Religion.'

A significant book; a book at times distinctly creative; a book sure to be rewarding to one who takes seriously the task of developing his own religious life in the light of modern knowledge.

William R. McNutt.

Our Economic Morality. Harry F. Ward. Macmillan. 1929. Pp. 325. $2.50.

The author puts us all into his debt for this vigorous and scholarly study of the ethic of our capitalistic society. Its chief tenets are subjected to a critical analysis, their nature and fruits depicted, and the whole confronted with the insights of Jesus. "The ethics of capitalistic industrialism aim at economic efficiency and mutual advantage through the exaltation of self-interest, with such enlargement of other human capacities as may thereafter indirectly accrue."

There is a growing recognition of the basic antagonism which exists between modern industrialism and the teachings of Jesus. This awakening serves to bring to the surface the fundamental conflict which is always potential; the successful under the system decry all agitation while the unsuccessful demand change.

The fundamental principle of capitalism is the divine right of unrestrained freedom to make money, each competing with others for his portion. This principle, working unhindered is sure in the end to work out for the general welfare. It will work with the precision of a law to

produce and distribute goods in accordance with justice. To interfere with the free operation of this law therefore is wickedness.

So arguing the defenders of industrialism assume the divine right to work out a code of morals binding on all men and worthy the sanction of religion. It follows that there is no disposition to tolerate question by any citizen or to endure interference by the state.

But the real test is that of fruits. What are the fruits of this system which gives divine sanction to unrestrained self-interest in matters of money and property? How is it working out? Is it actually securing the greatest good for the greatest number? To such questions the multiplying facts answer in terms of disappointment, failure, and even tragedy. So evident are the bitter fruits that even industry itself is feverishly working for reform from within. The divine law of free competition is put under certain restraint, and at many other points is the crassness of the system being mollified. But all this will be to no purpose because the entire conception is fundamentally unsound. Self-interest, no restraint in the quest for profits carries within itself the seeds of its own death. It proceeds at once to conflict and strife, some are victors while many are vanquished, antagonistic classes are the result, hatred and sullenness follow which forbid the cooperation essential both to production and distribution of goods. By its very nature capitalism puts a premium on the strong, pits them against the weak, and sows the seeds of war which germinate as the struggle for an equitable distribution of profits intensifies.

With such a system the religion of Jesus can hold no commerce. "Against the morality of profit—which requires the strong to rule—it opposes the duty of the strong to serve."

With the continuous plucking of the bitter fruits of this system of unrestrained selfishness the demand for change becomes insistent. The critical question is whether or not those who profit thereby will suffer change; if they will not, the final answer is sure to be force, as note the case of Russia. The hope is that wisdom and understanding will prevail, that society may have a new birth whereby self-interest will be restrained and the economic life be brought under social control for the general welfare.

The final clash between our current economic morality and the ethic of Jesus is over the nature of man. The capitalist economy rests on the hypothesis that man is a creature who prefers material comforts to moral values, who would rather have an increase in goods than in the quality of existence. The only future it can offer man is one in which he will get more conveniences but less freedom, justice, and fellowship, believing that thus he will be content. The ethic of Jesus rejects this estimate of human nature.

William R. McNutt.

Eternal Contrasts. Alfred Handley Chipman Morse. Philadelphia: The Judson Press. 1929. Pp. 213. $1.50.

The author is the well-known pastor of the First Baptist Church, Denver, Colorado. The book is a volume of sixteen sermons, quite good sermons too. We like these sermons because they reveal an author who has at least two great convictions, namely, that sin is a havoc-working fact in the lives of men, and that Christ is their one and only hope. Sermons which proceed from such basic facts carry greatness in their veins.

These virtues cause us to be lenient with such fanciful interpretation of Scripture as is found in "The Primacy of the Atonement" in which the author discovers that the death of Jairus' daughter, of Lazarus, of you and me in our turns, is not death but merely "sleep." On the other hand our Lord really died; in an altogether different kind of experience, "Christ died." So also we can overlook, in "The Heart of the Christian Experience," the preacher's yielding to the temptation to be learnedly scientific—"Christ in you" is Christ crowded down into the life-controlling subconscious; better as an analogy than as psychology.

Doctor Morse is more happy when he forsakes the more or less abstract theme and comes closer to life and its problems in "The Marks of Jesus," "Lost Things," or the comforting message, "Heaven as Home."

William R. McNutt.

The Technique of Public Worship. J. Hastie Odgers and Edward J. Schutz. New York: The Methodist Book Concern. 1928. Pp. 300. $2.00.

The book takes its title from one of its ten chapters; it deals with more than technique, though it majors therein. Even so, it is not quite clear why the concluding chapters should be given to the Marriage Altar and the Funeral Service.

Again we have mute evidence of a non-liturgical revolt against the barren and undignified public services in the churches. The people are hungry for an enriched "Order." Our authors having sensed this fact have written a book designed to help the parish minister to meet this demand intelligently and nicely. The volume is predominantly practical, dealing even with such matters as orders of service, music, the minister's bearing and dress, and the administering of the ordinances of baptism (after the Methodist mode) and the Lord's Supper.

The earlier section is devoted to a discussion of the why and how of worship. The assumption is implicit that most of us non-liturgical ministers, prospective readers, really wonder what it is all about—this worship

business. Unfortunately the assumption is justified; for are not many of our public meetings more like political conventions than services of worship?

Worship is natural. It is the highest expression of the religious spirit. "When the spirit of man rises to meet the spirit of God, that is worship." The service of public worship should be so planned as to inspire, lead, and consummate the act of worship. To do this calls for the best understanding and finest skill. The Order of Worship needs to constitute a golden stair upon which the soul of the worshiper ascends into the presence of God.

In tracing the inner movements, Von Ogden Vogt's series is followed: (1) Presentation. A vision of God. (2) Penitence. A sense of humility. (3) Exaltation, following the consciousness of pardon. (4) Illumination. The soul seeks light on the new path. (5) Consecration, to finer service and nobler living. The golden stair must be the external counterpart of this inner movement, i. e., the order of service is to be built so as to inspire and lift up the soul in its worship.

We commend this volume as worthy a place in the study along with those by Dean Sperry and Von Ogden Vogt; it carries forward into practise the accumulating thought in this fruitful field.

WILLIAM R. MCNUTT.

Red Men on the Bighorn. COE HAYNE. Philadelphia: The Judson Press. 1929. Pp. 123. $1.00.

A MOVING story of adventure and heroism by and among Indians of our far West, dedicated to the Royal Ambassadors, or the early teen-age boy. The story is composed of twelve chapters, each of which has in it enough thrills to stir the blood of any boy and make him long to be a brave and daring scout. The book is edited by The Department of Missionary Education of the Board of Education of the Northern Baptist Convention, hence it has woven into it the missionary thread.

So delightfully and beautifully is it written that we wish every boy of 12 to 16 years might have the joy of reading this book. A few chapter headings will suffice to awaken a hunger for it: "A Vow to Kill the Sioux," "The Training of a Crow," "Swift Eagle," "Fort Custer," "The Cross on Little Bighorn," and "Chief Plenty Coups."

WILLIAM R. MCNUTT.

Newman on the Psychology of Faith. Sylvester P. Juergens, S. M. New York: The Macmillan Company. 1928. Pp. xvii and 288.

Protestants and Romanists alike lay claim to John Henry Newman, so catholic was the Oxford leader's Christian spirit. As one of the greatest creative agents of religion in the last century, it behooves truth-seekers to fellowship him in understanding and appreciation. Although this interpretation of Newman is presented by a priest of the Roman Church, it is peculiarly free from sectarian predilections. The author has made a serious effort to let the mystic and theologian speak for himself. Frequent excerpts from his own copious publications as well as many quotations from students of Newman make the work a source-book of valuable materials. But the text is more than a source-book. Father Juergens has sought to answer a psychological inquiry: "What does Newman teach about the motives which induce an ordinary Christian to assent to Divine Revelation?"

In Christianity man faces the word of God in the Scriptures and the Church. Man has the natural instrument of reason at his disposal to examine this supernatural truth. Can he relate human reason and divine revelation for purposes of self-redemption? Herein, the churchman disagreed with the school of Immanentism and Modernism on the question of discovering God. No, claimed Newman. Faith must precede reason in order to know God as Saviour. Faith is a suprarational act of the person, initiated in the mind by the grace of God, and by that grace alone. This "ground of believing" is prerequisite to saving belief in God's revealed truth. Faith having been established in the individual, he can *know* God, for he possesses the *sine qua non* of redemptive relation with him. It is to this thesis in psychology, rather than in metaphysics or theology, that the author gives himself in analyzing Newman's apologetics. With the most careful minutiae of detail, the scholar's works are opened to substantiate the priority of faith over reason, and its unquestioned possession of saving truth, in man's discovery of the Infinite. The illiterate man may cherish this absolute assurance as the scholar, even though he has not the skill to defend his act of faith. Fundamentally, a man makes the assent of faith in reference to religious matters as he does time without number in other fields of human inquiry.

The book serves many purposes for the discriminating reader. One, it introduces the student to a critical appreciation of the finest psychology of the church a century ago. Another, it helps to accentuate the significance of the new premises that provide the basis for contemporary psychology in religion.

Stewart G. Cole.

The Soul Comes Back. Joseph H. Coffin. New York. The Macmillan Company. 1929. Pp. 207.

At least one philosopher on an American campus is not afraid of the term "soul." Dean Coffin, of Whittier College, not only believes in the growing soul, but he is convinced also that the soul has not outgrown the need for a stirring religion. This student leader may be characterized by another trait that gives him individuality as a writer: he has the knack of putting deep thoughts of life in terms of conversational language that reads like a good novel. *The Soul Comes Back* is divided into two parts. Part one introduces the reader to five types of students who venture to explain the meaning of human personality (the soul) according to their particular scholastic bent. These include: the materialist, the idealist, the religious dogmatist, the extreme evolutionist, and the modernist. In each case the author signalizes the elements of virtue in their respective positions and then indicates their various shortcomings.

In the second part of the volume Doctor Coffin asks the soul of John Doe, Member of the Human Race, to sit for its photograph. Less figuratively, it is the author's own philosophy of religion as he would have the younger generation conceive it. This rational view-point is qualified by two traditions; one Christian, the other naturalistic. The former centers in Jesus and his three basic assumptions: that God is a Father, that the human personality is supremely valuable, and that love is the law of the Kingdom of God among men. The latter takes its departure from C. Lloyd Morgan's blue-prints of the universe, sometimes called "emergent evolution" and "selective synthesis." In brief, God incorporates in himself such rising levels of reality as energy, life, mentality, consciousness, self-consciousness, which in turn represent the stages of selective synthesis in evolution: the cosmos, life adjusting, mental life, conscious life, personality in its social and spiritual manifestations. These cosmic and human processes (which mirror the likeness of God) mechanically yet purposefully have grown out of the "infinities" of matter (?), energy, ether, time, and space. The unifying principle which the cosmologist has discovered in his field may be likened unto the God whom the theologist supposes.

The reviewer gets the impression that the author is anxious to work out a system of religious thought that is respectable in intelligent circles, a very worthy desire in a day of loose interpretation of religion and life. He does not appear to have such commanding concern for the mundane problems of religious living that center in the daily experience of American youth. Logic rather than social psychology represents his major

field of interest in religion. In this field, it is doubtful if his effort to harmonize cosmology and theology will satisfy important facts in the case. In his treatment of emergent evolution, he does not concern himself with the self-evident phenomenon of wide-spread disintegration in the cosmos, which the theologian characterizes as "the problem of evil." When he speaks for theology, he puts credence in certain traditions about Jesus as though they were a *bona-fide* "essence" of the Galilean's philosophy of life, an hypothesis that some New Testament scholars would scarcely approve. The origin and destiny of the human person bear heavily in Dean Coffin's thought. The five significant "points of new departure" in the development of personality are the advents of conception, of a nervous system, of birth, of puberty, and of death; the latter, he has reason to believe, leads to the level of immortality. The book deserves careful reading, especially by youth who are troubled with shallow thoughts or dogmatism in matters religious.

STEWART G. COLE.

Religious Education. Vol. II. The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928. London: International Missionary Council. 1928. Pp. 225. $1.00.

Thy Kingdom Come. Editor, JOHN T. FARIS. New York: World's Sunday School Association. 1928. Pp. 388. $1.00.

THE Jerusalem report of the status of religious education in the missionary cause is important, for it represents the position of the men who have in charge the promotion of Christianity throughout the non-Christian world. Following an introductory essay in which various phases of the field of religious education are analyzed and related, the findings of Pre-Jerusalem conferences in India, Ceylon, China, Japan, and Africa are recorded. These sets of information prepared the way for the Council's discussion, a report of which forms the third part of the volume. Part four contains the official statement of the Jerusalem meeting.

Too much credit can scarcely be given for the strategy that was employed to prepare this diverse group of missionary agents for the consideration of this difficult theme. It is interesting to observe that a definite evangelical emphasis stands uppermost throughout the discussions, and that this "back to Christ" appeal in method and purpose of teaching forms a lengthy introduction to "the Council's statement." Is it necessary to make the Christian's Saviour vouch for our modern educational principles in order to determine their validity, and in order to maintain our fairest loyalty to him and his cause? The council apparently thought so, however much danger there is in trying to square the historic practises of

Jesus with present-day scientific findings in religious education. The other striking factor in the report is the remarkably progressive position which these representatives took in reference to recent tendencies in religious education. To recite one instance: the nature of curriculum content for Christlike character production. It appears that these leaders in non-Christian countries have sensed the need for a life-centered program and the pragmatic test more convincingly than have most Christian leaders in America. An excerpt from the South American contribution to the symposium illustrates the rather liberal departure in educational procedure:

> Curriculum activities and material must meet the pupil's present moral and religious needs; they must be based upon what he already knows and does; they must be in contact with all his environment and experience; they must use such methods as are suited to his experience and capacity.

It is a significant occasion when thirty-five thousand people can be assembled to engage in a festival of Christian song in America. One quarter of them came from fifty nations to constitute the delegated body of the World's Tenth Sunday School Convention, which sat in conference for eight days in July at Los Angeles. The leaders of this great Christian movement represented a distinguished company of Protestant churchmen. They not only laid much stress upon the inspirational factor in their mass meetings, as the proceedings, *Thy Kingdom Come,* make manifest, but they accomplished ends of distinct administrative and educational import in their seminar sessions. In compact style, the editor has preserved a large body of convention proceedings bearing on practical phases of religious education throughout the world.

The protracted statements of "findings" bear out the serious nature of this Sunday-school movement's policy. The minimum academic preparation for missionary work should be the A. B. degree. The officers' conference recommended the universal development of indigenous curricula rather than the imposition from without of material that does not represent the specific needs of life of a given people. The seminar on organizing the forces of religious education insisted that more attention be given to international and inter-racial friendship in curriculum construction for youth. The major part of the subject-matter should be found in the experience of the pupils. This shift of emphasis meant less stress upon mere mastery of a text-book and more concern for proper methods of motivation for Christian living. Christians should recognize the social values of non-Christian cultures, and follow their Master who himself "came not to destroy but to fulfil." The profit motive of life and the

race superiority-complex are to be discouraged wherever encountered. The church should recognize that the world which adults have created has made many and burdensome problems for children and youth in post-bellum times. Their revolt was to be expected, and it may be made a constructive means for the building of a better world, if associated with the appeal of Christ. "Youth can be trusted to catch the spirit of this challenge, for it is in this spirit that the various youth enterprises around the world have gone forth, daring, in frankness and unafraid, to square their conduct with the ideals of Jesus Christ."

The following statement of policy indicates the liberal outlook of this fellowship of workmen:

> We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. . . We record our conviction that the principles of modern educational theory and practise lend themselves to the fulfilment of the Christian purpose more naturally and readily than the older, more formal and material centered systems of education. . .

STEWART G. COLE.

A Study of Adolescent Development. FREDERICK W. STEWART. Philadelphia: The Judson Press. 1929. Pp. xvi and 194.

THE International Council of Religious Education has accomplished a significant service for the Protestant churches of America in providing a standard leadership-training policy for lay workers in religious education. Doctor Stewart's text is the standard course for an elective unit bearing on adolescent psychology, and as such is one of the best-prepared manuals in the series that it has been the privilege of the reviewer to read. For breadth of view and clarity of scholarly treatment it would be difficult to improve on the book. Besides, the author has never forgotten the "lay" mind in his introduction to youth psychology. It is a decidedly "human" treatise.

To many it will be disappointing that the writer has chosen to make the biological factor so determinative in the production of personal character. It is doubtful if he has stressed the position that receives most general acceptance in psychological circles today. Not a few men are inclined to believe that the social and cultural influences of life contribute more in the *making* of the person than inherited and physiological forces. At any rate, it behooves youth and their leaders to understand the milieu of this American society in which they live, if they are to function worthily. As it is, Professor Stewart has devoted one chapter in ten to the subject, "The Adolescent and Society." This is one of the best sections in the

book, and from the reviewer's point of view, might better have been made the departure in nine of the ten chapters. In the last chapter on the religion of adolescence the same atomistic emphasis is continued that characterizes the earlier pages, while the fine stress upon Christian values only tends to accentuate the predominance of secular idealism throughout the book.

STEWART G. COLE.

The Use of the Old Testament in Current Curricula. ROBERT SENECA SMITH. New York: The Century Company. 1929. Pp. xi, 337. $2.25.

THE most effective enlistment of the Bible in Christian practise involves psychological principles that have yet to be worked out. Most liberal religionists believe that the problem is solved with the popularization of the historical method of Scriptural interpretation. This is only one phase of the involved situation, and if considered independently of modern pedagogical method, probably fails to incite as helpful religious experience as the pre-scientific use of the Bible did. Most men join the new views of the Christian's book with the traditional method of parish indoctrination. The two approaches are quite incongruous. Such men rest their case on a basic conception of the Bible which Protestantism has nourished unquestioned for centuries. Not the increase of knowledge, however approximate to historic truth it may be, but the expansion and enrichment of religious experience, is the consummate ideal in religious education. And as much skill is involved in this ministry as in interpreting the Bible. This outcome is accomplished only as the Bible, reproduced as ancient and Oriental religious experience, can provoke in persons, caught up in present-day Occidental culture, illuminative and reflective experience that controls their manner of life for Christian ends. The Bible as literature is one interest in common with that of Bacon or Shakespeare and has strong claims upon cultured people. But the Bible as an inspirational instrument in the Christian church is still another concern involving the development of a more highly specialized skill than most men have yet produced. The making of this skill is not accomplished by the attachment of two different techniques in loose relation. It represents an integration of the two by leaders who are masters in both. Then the minister of the teaching or preaching art will have been produced.

Doctor Smith's book does not attempt to determine the modern use of the Bible. Rather, it is a critique of current uses, and as such makes a very valuable contribution to the major problem. He has taken six of the leading graded curricula for church schools published in America (114 courses) and submitted them to qualitative analysis to estimate the value

of the Old Testament material for religious education. Incidentally, he has been able to compute the proportional quantity of Hebrew materials in these serial courses. Smith chose five criteria for his test and measurement: two from the field of Biblical scholarship, one from that of psychology, and two from that of curricular construction, each supposedly validated by references to authorities in the respective fields. Probably the author's statements of numbers two and three will leave him open to some criticism. One ventures to name "the ideals of Jesus" as a definite scale of testing. Is a teacher justified in evaluating Biblical materials that have been produced in different centuries by presenting them in contiguity with Jesus' teachings, in order to bring out the discrepancies and inferiorities in the former? This point of view runs contrary to historical perspective in the development of a religious culture. The other assumes that "the social objectives that are to be found in Jesus' program of the Kingdom of God" are one with "the recognized social values in a morally progressive civilization." Neither the writers whom the author quotes nor the author himself makes a serious effort to prove this position. Has he not made the mistake of assuming that there is an essential Christianity in the teachings of Jesus that retains an authoritative measure for changing civilizations? Does not this do injustice rather than honor to the Christian's Saviour?

Doctor Smith's findings are decidedly informative. The composers of these courses have not learned how to employ the miraculous elements in the Bible wisely. There has been no adequate selecting of Old Testament materials in New Testament courses, as Jesus' example indicated. One might expect the investigator to find that "the Old Testament situations have not generally been used as specific stimuli for conduct responses," for the reason that the subject-matter-centered principle of curricular construction still predominates in such literature. He has pointed out how difficult it is to relate Old Testament ideals with current social objectives, so foreign are they to each other in most cases. The tendency of writers is to stress one or the other. "On the whole one feels that the lesson writers have not sufficiently considered the effect upon the minds of matter-of-fact children of our literal, Western interpretation of this highly poetical and imaginative Old Testament literature" (p. 316). A significant feature of the survey is the author's discovery that there is a steadily diminishing use of Old Testament materials in Christian literature. The graded series using the most material of this kind (the most conservative) contained 30 per cent. Hebrew literature; the series the least (the most liberal), 13 per cent. A "new type of Old Testament course" is required which

approximates the ideals held out in the introductory part of this review, according to the author.

Doctor Smith is Horace Bushnell Professor of Christian Nurture in the Yale Divinity School. His twofold task of compiling such a quantity of religious literature according to a well-wrought-out pedagogical pattern, and of evaluating the tendencies in this material for purposes of Christian culture, make the book one of unusual merit both for Biblical scholars and for religious educators.

STEWART G. COLE.

La Psychologie de la Religion dans L'Amerique D'Aujourd'hui. WILLIAM JOSEPH MORGAN. Paris: Jouve & Cie. 1928. Pp. 224.

THIS text is Professor Morgan's thesis for *Docteur des lettres de L'Université de Paris.* He has made a study of the science of religious psychology as it has developed in America during the past quarter century. Beginning with a chapter on Starbuck and James, others follow treating Ames and Coe, Stratton, Pratt, Leuba, Hocking, and Martin. It is to be regretted that in this representative company the author omitted Whitehead and Wieman. The latter's philosophic approach set off against that of Professor Hocking's would have given the reader a thorough introduction to Western thought in this field. Without Wieman the American study lacks completeness. Professor Ames' recent study, *Religion,* might also make some modifications necessary in the analysis of his position.

Doctor Morgan has taken the publications of the authors as the background for his several interpretations of psychological trends. In clear, concise, and well-tempered judgments he sets forth the position of each author. It is surprising to the reader to note what a significant entrée to the subject can be gathered from such a brief study and survey. The various chapters not only indicate the diverse interests of the men but they also illustrate the various psychological methods which they employed. The questionnaire and statistical view-point of Starbuck stands over against the functional view of Ames and the psycho-analytic approach of Martin. The findings of the men make interesting comparisons; their techniques and presuppositions more so. The writer has done his work with a considerable degree of objectivity so that the messages of the men stand on their own merit. Now and then Morgan does draw contrasts or indicate similarities, which are always helpful.

A topical index would enrich the serviceability of the book greatly. Naturally, the student desires to check the schoolmen on such themes as mysticism, conversion, prayer, the function of ceremony and ritual, and the like. As the document stands this counter-study is difficult. Two

outstanding impressions rest with the reviewer after reading the book: the worth of the text as an introduction to this increasingly important subject; and the significance of the psychological method for an understanding of the processes of religion. Morgan has demonstrated how the science of psychology applied to religion has grown from rather humble and amateurish effort to a commanding place; his studies also indicate what may be expected from the psychology of religion as it sharpens its tools and improves its skills during the next few decades. This science is only twenty-five years old in America.

Aside from the findings of the various pathfinders which the author has reported, the basic purpose and the genuine validity of the scientific method of treating religious phenomena carry with them implications of far-reaching importance for the student of religion. For science ventures to discover data by recourse to sequences of social and cosmic forces, which may be explained by secondary laws. The religionist claims to have dealings with primary agents, God, the soul, spiritual intermediaries. The psychologist accounts empirically for conditions, which the typical religionist presumes arise from extra-experiential sources. Undoubtedly the psychologist of religion is whittling away many of the supernatural props which traditional theology felt were secure and authoritative. What will be the outcome of the psychologist's method and findings upon the beliefs and consequent practises of religious people remains an interesting conjecture. Certainly a new metaphysics is in the making. Doctor Morgan's survey of the field presents a pattern of studies that point to increasing soundness of procedure and possibility of social discovery.

STEWART G. COLE.

The Life of Jesus for Junior High School Pupils. JAMES B. MCKENDRY. Philadelphia: The Judson Press. 1929. Pp. 256. $1.50.

THE author, as director of religious education for the communities of Oak Park and River Forest, Illinois, has tested out a study course with early teen-age groups on the life of Jesus. It is his sense that the early adolescent should spend a year studying the Christian's Leader, in order that the youth's religious ideals may "keep pace with (his) rapid physical, mental, and social development."

Though the Gospels are the main source of information for this treatment, the author does not hesitate to draw upon probable circumstances that may have helped condition the personality and teachings of Jesus. For instance, such principles of the Torah as Hebrew children committed to practise are associated with the growing experience of the

young Rabbi, and become source-material for the pupil in the reproduction of the life of this Hero. In this manner McKendry makes the biography more romantic and thus catches the imaginative interest of the child. The teachings, rather than the miracles, occupy the central place in the selection of thirty-seven lesson topics.

The strength of the course lies in its careful organization of a content material to do honor to the One whom Christians recognize as Saviour. The subject-matter is pitched in good form for the age-group for whom it was prepared. Its weakness rests in the fact that there is no adequate relation between the life of Jesus and the lives of American adolescents to permit the transfer of functional idealism which the author desires, and which is of paramount importance in present-day religious education.

S. G. Cole.

Wisdom in Soul Winning. William Wistar Hamilton, Th. D., D. D., LL. D. Nashville: Sunday School Board of the Southern Baptist Convention. 1929. Pp. 144.

The title of this book recalls the field of activities in which Doctor Hamilton has engaged during a large portion of his life. Though he has been pastor of churches in the southern portion of the United States since graduating from the Southern Baptist Theological Seminary, yet even during his pastoral service his emphasis has been in the direction of evangelism and has been regarded as especially adapted to that type of religious work, so that, for example, from 1906 to 1909 he was the general evangelist of the Southern Baptist Convention. His supreme interest in the field of evangelistic service is further indicated in the fact that though he has recently been elected president of the Baptist Bible Institute, New Orleans, yet it is in connection with this position that he is interested to publish the volume now in hand.

Such details as the above, while in one sense not particularly relevant to a book review, are nevertheless significant in an approach to the work which Doctor Hamilton has published. The reader finds accordingly that the volume consists of fifteen short chapters, each of which is composed largely of references to Scripture language, interpretations of these, and synopses suggesting the ways in which Doctor Hamilton wishes his readers to utilize not only the text of his book, but related aspects of evangelistic activities on the part of lay members of the churches as well as pastors and those specifically devoted to work in the evangelistic field.

As will readily be seen, the book approaches evangelism from the point of view which has received its major emphasis hitherto, and at the

present time is still dominant in portions of the country, but does not now have so large a place where religious education is receiving special attention and where it is recognized that the fullest Christian life is largely, if not primarily, a result of consistent training from early years.

FRANK GRANT LEWIS.

My Belief in Immortality. Edited by A. AVERY GATES. New York: Doubleday, Doran and Company, Inc. 1928. Pp. 230. $2.00 net.

"WE live in a world crammed with uncertainties, but there is one thing certain—we shall die. . . There is therefore one question which we all must face, 'Shall we live beyond death?'" The book gives an affirmative answer to this question. The editor avows his purpose to be "the strengthening of our belief" in immortality. With this in view he has selected sixteen competent writers to discuss the subject. Among these are preachers such as Doctors Charles E. Jefferson, George A. Gordon, and Charles F. Aked; educators of the standing of Presidents Clarence A. Barbour and W. Douglass Mackenzie; theologians as well known as Dean Shailer Mathews and Professor Richard M. Vaughan. The laymen have their spokesman in Mr. Herbert H. Fletcher, whose religious editorials in the Boston *Saturday Evening Transcript* are widely read. The conclusions of these writers should not be passed over lightly, for while they may not furnish logical proof of immortality, their message strengthens faith in that great hope.

RITTENHOUSE NEISSER.

Sunset Sermons. WILLIAM YOUNG FULLERTON, D. D. Philadelphia: The Judson Press. 1929. Pp. 268. $1.75 net.

FIFTY years after his graduation from Spurgeon's College the author sends forth this volume of twenty sermons, selected from many others "toward the sunset of a long career to set forth those aspects of the life of the spirit that appeal more in the leisure of the evening than in the pressure of the day."

The sermons are arranged in accordance with a definite plan, the first group of six dealing with knowledge and appreciation of God, the second six expounding some of the central teachings of the letter to the Romans, the remaining eight emphasizing godly living. The writer is well fitted by years of experience as evangelist and preacher to lay stress upon the principles underlying vital Christian experience. The reader will find the sermons earnest, evangelical, sympathetic, interesting, and helpful.

RITTENHOUSE NEISSER.

What We Preach: Sermons by Representative Men in the Baptist Ministry. Philadelphia: The Judson Press. 1929. Pp. 275. $1.50 net.

HERE are samples of the pulpit messages of twenty present-day Baptist preachers, each of whom was asked to contribute a sermon in which "the evangelistic note should be dominant or one which was shaped with a view to deepen the spiritual life of the church." Such names as Abernethy, Clausen, Fosdick, and Petty indicate the representative character of the group; such topics as "The Contemporary Christ," "A Call to the Successful," "Our Supreme Mission," and "The Might of the Meek" show the timeliness of the messages. A brief biographical note preceding each sermon serves as a welcome introduction to the preacher. The collection is of more than ordinary value.

RITTENHOUSE NEISSER.

Swedenborg's Historical Position. LEWIS FIELD HITE, M. A. Boston: Massachusetts New-Church Union. 1928. Pp. 174. $1.25.

"SWEDENBORG was the greatest mortal that ever lived." This quotation from Ferdinand Christian von Baur, displayed on the title-page, gives the point of view of the book. The opening chapter is on "The Greatness of Swedenborg," and in its less than twenty-five pages is packed a biographical sketch of unusual merit. The remainder of the volume is occupied with testimonials concerning him, the major part being devoted to commendations from personal acquaintances. More recent opinions are presented in the final division of the book, quotations being given from Wesley, Kant, Coleridge, Emerson, and others. The book does not pretend to be impartial, and the writer asserts his "confident expectation that the judgment of history will place Swedenborg surely and firmly among the greatest of the very great men of the world."

RITTENHOUSE NEISSER.

The Trail of Life in College. RUFUS M. JONES. New York: The Macmillan Company. 1929. Pp. 210. $1.75.

THREE years ago Doctor Jones rewrote his earlier book *A Boy's Religion from Memory* and called it *Finding the Trail of Life*. We followed him along that delightful path that led from "The Dawn of Memory" to "A New Epoch." Then suddenly he told us, "The later story belongs in another book. I hope some day it will get told. . ." It has been told and *The Trail of Life in College* is the book.

The author acknowledges the boldness of the adventure to interpret one's college days across four intervening decades and is quite willing to

admit the possibility of retrospective glamor and gloss. He intends, however, neither autobiography nor "confession," but merely a constructive answer to a recent college graduate who advised him to call the book *Lost in the Underbrush!*

The characteristics of his answer are a delicious humor that sympathetically discovers human nature and a love for that same human nature when discovered. Doctor Jones was schooled no more by his intellectual studies than by his personal friends, to name whom is to call the rôle of the great: John Greenleaf Whittier, James Russell Lowell (after whom his son was named), Paul Sabatier, William James, Josiah Royce, Isaac Sharpless, George Santayana, Hugo Münsterberg, J. Rendall Harris, Phillips Brooks—and Rufus Jones would add "my Aunt Peace." The story is frankly and simply told without a trace of obtrusive personalities.

The author reveals himself to have been unusually favored by these circumstances of teachers and friends; but he himself was the insatiable student and the eager searcher, not so much for knowledge as for "the Life Clue."

There are great scenes in the book that will carry the reader far along his own Trail of Life: the paragraph describing the ideal friendship between men and women (pp. 147-8); his dedication of himself "to the work of interpreting the deeper nature of the soul and its relation with God" (pp. 159-60); and the closing picture of this world's greatest Friend confessing that he was a devoted chess-player, "but gradually I gave up finding my enjoyment in these contests of skill and preferred the no less strenuous exercise of thinking through the problems of life which confronted me or my students, and of preparing my mind to grapple with the issues of the hour and achieve some solution of them."

The reading of this book is a sacramental experience that enables one to read his own mysterious soul, to open his sealed orders and to feel "the invincible surmise" that carries him forward in the right direction.

ROBERT E. KEIGHTON.

Why I Believe in Personal Immortality. SIR OLIVER LODGE. New York: Doubleday, Doran & Company, Inc. 1929. Pp. 206. $2.00.

EVER since Sir Oliver Lodge published *Raymond* the world has known of his buoyant belief in the existence of those who, he fondly says, are "on the other side." It is almost unnecessary for him to tell us why he believes in Personal Immortality. He believes for the same reason that ninety per cent. of the rest of us believe in ninety per cent. of our convictions: on the basis of a personal experience that carries its own validity.

Naturally enough, as a scientist, he feels the necessity of offering a rational explanation of his belief; but such an explanation is *a-posteriori* reasoning. He does not hesitate to say that in spite of the fact that his materials are but "obscure indications of a still nascent science" yet (pp. 19, 20)

> . . . the evidence already attainable suffices to prove that individual character and memory do persist; that the personalities that have departed this life continue, with the knowledge and experience which they have gained here; and that under certain partially known conditions our dead friends are able to demonstrate to us their real and individual personal survival.

But he probably was carried away by his enthusiasm to use "proof" instead of "evidence" for he says later on (p. 47):

> . . . we come to the crux of the position, and must fall back upon experience. We must be guided by the facts of observation, and must establish (if we can establish at all) the survival of what we may now call the individual soul, not by argument, but by actual fact. How can we hope to do this?

It is not likely that many will take the author seriously when he says (p. 182) that table-tilting is a possible vehicle for communications of a definite kind, for a table is only a variant of a pen or pencil, which is also a bit of wood actuated by muscles. Nor are we sure that multiple-personality and a medium are to be similarly explained as the expression of intelligences other than the normal one of the individual.

Yet the unwillingness to believe in Personal Immortality on the basis of attractive analogies or a literary fable (see p. 191-194) is not at all equivalent to a disbelief. This book is not intended as an argument, but merely as a record of one man's attitude toward an age-old question, "If a man die, shall he live again?" As such it provides interesting and rewarding reading.

ROBERT E. KEIGHTON.